

THE
SACRED BOOKS OF THE EAST

TRANSLATED
By VARIOUS ORIENTAL SCHOLARS

AND EDITED BY
F. MAX MÜLLER

VOL. I.

SACRED BOOKS OF THE EAST SERIES

IN 50 VOLUMES

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50. INDEX : M. Winternitz.

A GENERAL INDEX
TO THE
NAMES AND SUBJECT-MATTER
OF THE
SACRED BOOKS OF THE EAST

COMPILED BY

M. WINTERNITZ

PROFESSOR OF INDIAN PHILOLOGY AND OF ETHNOLOGY IN THE
GERMAN UNIVERSITY OF PRAGUE

WITH A PREFACE BY

A. A. MACDONELL

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RASHITRAPATI BHAVAN,

NEW DELHI-4

June 10, 1962

I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN

PUBLISHER'S NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it*.

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task; our deep sense of gratitude for Dr. C. D. Deshmukh & Dr. D. S. Kothari, for encouraging assistance; esteemed appreciation of UNESCO for the warm endorsement of the cause; and finally with indebtedness to Dr. H. Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude.

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PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Göttingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

* The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brahmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism.⁴ This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyana. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as pecially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELI.

OXFORD,
February, 1910.

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A. A. MACDONELI.

OXFORD,
February, 1910.

INTRODUCTORY NOTE

BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Müller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aôharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,

January, 1910.

LIST OF RELIGIONS REPRESENTED IN THE SACRED BOOKS OF THE EAST

I. VEDIC-BRĀHMANIC RELIGION.

- (a) Prayers and Hymns, vols. 32, 42, 46.
- (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
- (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
- (d) Laws, vols. 2, 7, 14, 25, 33.

II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.

III. GĀINĀ RELIGION, vols. 22, 45.

IV. CONFUCIANISM, vols. 3, 16, 27, 28.

V. TĀOISM, vols. 39, 40.

VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.

VII. ISLĀM, vols. 6, 9.

LIST OF TRANSLATORS OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
- Bühler, Georg, vols. 2, 14, 25.
- Cowell, E. B., vol. 49 (i).
- Darmesteter, James, vols. 4, 23.
- Eggeling, Julius, vols. 12, 26, 41, 43, 44.
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- Max Müller, F., vols. 1, 10 (i), 15, 30, 32, 49 (ii).
- Mills, L. H., vol. 31.
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- Telang, Kāshināth Trimbak, vol. 8.
- Thibaut, George, vols. 34, 38, 48.
- West, E. W., vols. 5, 18, 24, 37, 47.

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotri priest occurs frequently in volume 46.)¹

n. = name. ²	q. v. = quod vide.
n. d. = name of a deity.	Sk. = Sanskrit.
n. p. = name of a person.	t. c. = title of chapter or part of a work.
n. pl. = name of a place.	t. t. = technical term.
Phl. = Pahlavi.	t. w. = title of a work.
Pr. = Prâkrit.	Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

¹ Where a very large number of references are given, some references have been italicized to point out the more important passages.

² But after a figure, referring to the number of page, = note, and after a Sanskrit term = nenter.

LIST OF THE 49 VOLUMES

OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
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2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 }
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarikâ.	40 }
8 Bhagavadgîtâ, &c.	22 Gâina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta	25 Laws of Manu.	43 } Satapatha-
11 Buddhist Suttas.	26 Satapatha-	44 } Brâhmana.
12 Satapatha-	Brâhmana.	45 Gâina-Sûtras.
Brâhmana.	27 } Texts of Confucian-	46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Lî Ki).	47 Pahlavi Texts.
14 Sacred Laws of	29 } Grîhya-Sûtras.	48 Vedânta-Sûtras.
Âryas.	30 }	49 (i) Buddhâvârta.
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AARĀF—ABHYUDGATARĀGA

- Aarāf**, the chapter of al A. (Qur'ān) 6, 138-63; *see* Future Life.
- Aaron**, brother of Moses, a prophet 6, 94, 125; 9, 31; appointed vice-gerent by Moses, 6, 154-6; rebuked by Moses on account of the calf, 9, 41; given to Moses as a minister, 9, 36 sq., 86, 91, 111; and Moses blessed, 9, 172; Moses and A. before Pharaoh, 6, 201-3; 9, 68; they receive a Scripture, 9, 50.
- Ābālīs**, the Zandīk, a heretic, had a disputation with Ātūr-frōbag, 24, xxvii; 47, 119 n.
- Ābān**, *see* Waters.
- Abbās**, converted to Islām, 6, xli; negotiations between Abu Sufiyan, 'A., and Mohammed, 6, xli sq.
- Abbhāna**, Buddhist t.t., when unlawful, 17, 268 sq., 270 sq., 277-80.
- Abd allāh**, father of Mohammed, 6, xviii.
- Abdallah ibn Sa'hd ibn Abī Sar'iī**, amanuensis of Mohammed, pretended to be inspired, 6, lvii, 126, 126 n.
- Abdallah ibn Ubai**, strong opponent of Mohammed, 6, lxiii; leader of the Munāfiqūn or 'Hypocrites,' 6, xxxv; 9, 284 n.; spread the calumny against Ayesha, 9, 74 n.; compelled his slave girls to prostitution, 9, 77 n.
- Abdallah ibn Umm Maktūm**, the poor blind man, at whom Mohammed frowned, 9, 330 n.
- 'Abd al Muṭṭalib**, Mohammed's grandfather, 6, xvii sq.
- 'Abd ed Dar**, as chief of the Kaaba, 6, xvii sq.
- 'Abd el 'Hareth**, n. given to their child by Adam and Eve, 6, 161 n.
- Abd er Rahman ibn Auf**, converted by Mohammed, 6, xxiii.
- 'Abd Menāf**, chieftain of the Kaabah, 6, xvii sq.
- Abduction**, *see* Adultery.
- Abhaya**, a royal prince, who brings up Śivaka, the physician, 17, 173 sq., 179; the son of king A. converted by Buddha, 19, 241; a prince of the *Likkhavis*, on *Nigantha* doctrines, 45, xv; son of king Srenika, patron of the *Gaṇas*, 45, xv n.
- Abhayandada**, or Giver of Safety, epithet of Avalokiteśvara, 21, 412.
- Abhibhāyatanāni**, t.t., eight positions of mastery over delusion, 11, 49-51, 49 sq. n.
- Abhidhamma**, its position by the side of Vinaya and Sutta, 10 (i), xxxii-xxxiv; taught under the head of Dhamma, 10 (i), xxxiii. *See also* Tipitaka.
- Abhidharmakoshaṣṭakā**, quoted, 15, lii n.; quotes *Millindapaṭṭha*, 35, xxvi; 36, xvii.
- Abhiḡñāḡānābhibhū** = *Mahābhiḡñāḡānābhibhū*, q.v.
- Abhiḡñāprapta**, epithet of Sāgara-buddhidhāin, 21, 207.
- Abhiḡñās**, t.t., magical powers of Arhats, 21, 1 sq. n.
- Abhigraha** and *Graha* worshipped by the *Snātaka*, 30, 166.
- Abhinandana**, n. of a Tīrthakara, 22, 280.
- Abhinishkramana-Sūtra**, translated into Chinese, 19, xxix.
- Abhipratārin Kaitraratha**, *see* Kaitraratha.
- Abhipratārin Kakshaseni**, n. p., 1, 58 sq.; 48, 342.
- Abhiras**, became *Vrīshalas*, 8, 295.
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- (b) Zoroastrian millenniums.
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(a) **HIS BIRTHS, HIS MOTHERS, HIS PARENTS.**

Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391; son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.

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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general.

(h) A. as related to individual other gods.

(i) A. and the solar deities (Āditya, Sūrya, Ushas, the Āsvins).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage.

(o) A. as the sacrificial fire and the Fire-altar.

(p) Men (or demigods) and families who first established A.

(q) A. as a priest, and his relations to the priesthood.

(r) A. in his relation to the Sacrifice and the Sacrificer.

(s) Sacrifices to A.

(t) Prayers to A., and A. as related to prayers (and metres).

(u) A. as connected with Veda and Veda-study.

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elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq.; 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393-8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq.; 43, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the Vaisvânara graha for A. V., 26, 298-305; Dikshâ offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with *Idā*, 41, 334; A. V. is the mouth of the sacrificial horse (Pragâpati), 43, 401; feeding A. V. is the true Agnihotra, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the Yagnâyagñiya, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 80, 154; prayer to A. V. Parikshit, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183; 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the *Rishis*, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 48, 287-95, 629-32, 673, 677-9; A. V. is Purusha (man, person), 34, 146-8; 43, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is Brahman, 34, xxxv, 143-53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 43, 248; Mâthava of Videgha carried A. V. in his mouth, 12, 104-6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274-7, 279; the six *Rishis* who wished to obtain a knowledge of A. V., 38, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (*Vasu* of the

Vasus), 129, 157 (*Vasu* together with the *Vasus*), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight *Vasus*, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the Agnihotra, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 43, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105; the flames, his golden hair, 46, 42, 129, 143, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by *Pûshan*, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Kṛittikās*, 12, 283; is the mate of *Vedi*, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Dakṣa*, 46, 296; produced *Ekata*, *Dvita*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

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world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vṛiṣan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowering for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 153, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of *Agni*, 41, 359; a horse (sun) indicates A. at the *Agnikāyana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prisni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purishya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

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of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vritra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuna, Mitra, the Virvedevās, Indra, and Aryaman, 46, 371.

(h) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvin*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brahman* is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Brihaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvita*, 46, 405 sq.; A. is the *Gandbarva*, his Apsaras are the herbs, 30, 146 n.; 43, 231; joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Virve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed Soma, 46, 285, 291; brought the Soma-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., Soma, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., Soma, Yama, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Keta*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 286, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuna*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 39, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364; *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitri* brought A. above the earth, 15, 238; raises his arms like *Savitri*, 46, 115; like *Savitri* he has sent his light upward, 46, 340; is truthful like *Savitri*, 46, 88; is *Savitri*, 41, 191 sq.; *Savitri* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 251, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 111, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Dasapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and Sūrya, see (i) A. and the solar deities; Trita blows upon A., 46, 387; A. and Ushas, see (i) A. and the solar deities; A. and Vāk (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 43, 67; A. worshipped in connexion with Varuna, 26, 383; 46, 307; Varuna, Soma, A., 42, 135; A. alone rules over gods like Varuna, 46, 157; Varuna, Mitra, A., 26, 285 sq.; 46, 236; through A., Varuna, Mitra, and Aryaman are glorious, 46, 148; Varuna identified with A., 43, 238 sq.; 46, 240; and the Vasus, see above, p. 14; A., Vāyu, and Indra are above the other gods, 1, 151; A. who sees, Vāyu who hears, Aditya who brings to light, 2, 114; A., Vāyu, and Aditya (or Sūrya), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., Vāyu, and Aditya, 15, 75; 41, 284; A. and the earth, Vāyu and the air, Aditya (Sūrya, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204; 43, 90 sq.; 44, 27; A., Vāyu, and Aditya are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508; A., Vāyu, and Aditya are the hearts of the gods, 43, 162; light is A., might Vāyu, glory Aditya, 44, 173; A., Vāyu, Aditya, and Kandrmas identified with the four fires, 44, 127; A. is Vāyu, 48, 363; A. is *Vīrāg*, 48, 360; is *Vīrāg*, is the regions, is the vital airs, 43, 70,

164 sq.; A. and Vishnu are the two halves of the sacrifice, 26, 12; offerings to A. and Vishnu, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; Vishnu and A. identified, 41, 276; A. is *Visvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with *Visvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to Yama's seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(2) A. AND THE SOLAR DEITIES (ĀDITYA, SŪRYA, USHAS, THE ASVINS).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (Āditya, Sūrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. Vaisvānara (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in Aditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Sūrya, 44, 469 sq.; by means of A. and Aditya the sacrificer ascends to heaven, 44, 473; the eye of Sūrya, the eyeball of A., 26, 77; Sūrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Sūrya, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the Arjvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the *Kṛitika*s (in the east) and the month *Kārttika* sacred to A., 7, 265; 12, 282 sq.

(f) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the *Rakshas*, 12, 355 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as *Raksho-han*, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (*Asuras*), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 305; invoked to drive away fever, 42, 1, 443; *takman* (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of *Vritra*, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best *Rishi*, 46, 114 sq., 118, 283; compared to a *Rishi*, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of *Brāhmanas*, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202; the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 82, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 80, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (grīhapatī), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; see also above A. Grīhapatī (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (damūnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 80, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Sôryâ, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 80, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 83, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq.; is both offspring and lord of offspring, 43, 181; invoked for the new-born child, 29, 52, 54, 294; 30, 59, 213, 215 sq.; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' *Pum-savana* prayer, 30, 54; invoked to promote virility, 42, 32.

(c) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

Is the sacrificial fire, 15, 77; 44, xxi sq., 248; 46, 13, 22, 24, 31-3, 45, &c.; all sacrifices performed in A., 26, 389; 41, 312; material for sacrifice, A.'s body, 12, 26; putting firewood on is regaling A. with food, 43, 189, 191; 44, 268; the eater of oblations, 43, 393; taking his seat in *ghrita*, 46, 399; swims in *ghrita*, 46, 418; ghee is sacred to A., 43, 189; is the vessel in which offerings are made to the gods, 12, 117; A. seen at the sacrificial place, 41, 207; sits on the Vedic or the sacrificial bed, 46, 141; has always sacrificial straw spread for him, 43, 122; grown strong on the *Dhishnya* altars, 46, 325, 328; has come to sit down on the sacrificial grass, 46, 348; A. *Ukhyā* (the fire in the pan), 43, 24; in the fire-pan driven about at the *Agnikāyana*, 41, 289-93; the *Ukhyā* Agni as an embryo, 43, 272 sq.; installation and consecration of A., 43, 207-41, 246 sq., 251 sq.; the *Vasor dhārā* the *Abhisheka* of A., 43, 213-15, 213 sq. n., 219 sq., 224 sq.; as the fire-altar, 33, 260-8; 41, 144, &c.; 43, xix-xxiv, 1, &c.; leading forward of A. to the fire-altar, 43, 188-207; the lump of clay representing A., 41, 203-29; the *Agnikṛit* (builder of fire-altar) becomes A., 43, 296; prayers for prosperity to A. (fire-altar), 43, 108 sq.; doctrines of mystic imports regarding A. (fire-altar), 43, 363-6; A. (fire-altar) identified with *Arka* (plant and 'light'), 43, 336, 342, 346-9, 398 sq., 404; bricks of the fire-altar, different *Agnis*, 43, 128, 130, 222, 222 n.; A. (fire-altar) consists of three bricks, viz. *Rik*,

Yagus, *Sāman*, 43, 374; A. (fire-altar), *Arkya*, and *Mahad uktham* (great litany), a triad, 44, 172; A. (fire-altar) is the year, 41, 167, 169, 183-5, 198, 206, 220, 232, 244, 250, 254, 260, 269, 271 sq., 293, 295, 307, 330, 333, 335-9, 355, 358, 372, 386; 43, 29 sq., 49, 163, 166 sq., 177, 184, 193, 204 sq., 207, 216, 219-22, 219 n., 240, 253 sq., 271, 281, 294, 320 sq., 323 sq., 349-52, 357-60, 362-4, 386; see also A. *Vairānara* above, p. 13 sq.; carried about by the sacrificer for a whole year, 43, xix, xxiii; names of the months as manifestations of A. (the year), 43, 219, 219 n.; A. (fire-altar) is all objects of desire, 43, 313. See also Fire-altar.

(p) MEN (OK DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

Established by different families of priests, 46, 52 sq.; and the *Āṅgiras*, 26, 113 sq.; 46, 391; sacrificed for *Āṅgiras*, 46, 24; was praised by *Āṅgiras*, 46, 102; kindled by *Apnavāna*, 46, 343; the guest in the clans of *Āyu*, 46, 194, 202; the praise of *Āyu*, 46, 341, 371; the *Āyus* have brought him to every house, 46, 52, 343; among the *Bharadvāgas*, 46, 50; placed among men by the *Bhrigus*, 46, 45, 157, 343; the *Bhrigus*, worshipping him in the abode of the waters, have established him among the clans of *Āyu*, 46, 202; established by *Manus*, 46, 230, 256, 275, 287 sq., 412; inflamed by *Manus* in the abode of *Id*, 46, 217; the *Purohita* of *Manus*, 46, 232; was born in *Manu's* firm law, 46, 137; kindled by gods, *Manu*, *Rishis*, 12, 116; being born in the highest heaven A. became visible to *Mātariśvan*. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light, 46, 157; *Mātariśvan* produced A. by attrition, 46, 74, 147, 173; *Mātariśvan* brought A. to *Bhrigu* and *Manu*, 46, 52, 137; became manifest to *Mātariśvan*, 46, 22, 256; the clan-lord of the *Nabusha*, 46, 23; in the homestead of *Purūṣa Sātavaneya*, 46, 50; whom the *Pūrus* worship, 46, 49; the *Usig* have set him down

as Hotri, 46, 52 sq., 341, 371; kindled by mortals and by the *Vasus*, 46, 372; the messenger of *Vivasvat*, 46, 22, 45, 47, 391 sq.

(q) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

A., the priest, 32, 38; 41, 281 (seated on the altar); 42, 50, 109 sq.; 43, 277; 44, xxi sq., 189, 192, 194; 46, 164, 178, 237 (slaughterer), 240, 259 (*ritvig*), 266, 283, 292, 302, 346; his priestly power, 42, 221; the Hotri priest, 12, 47, 102 sq. n., 108, 111, 129, 138 sq., 203 sq., 250 sq., 277; 15, 122; 26, 114, 118, 377; 29, 194 sq.; 41, 219, 255, 399; 46, 1, 6, 8, 22, 31, &c., 206, 215 (on the Hotri's seat), 236, 238 (has sat down at heaven's navel), 275 sq., 325 (the Hotri of the two worlds), 340 sq., 363 sq.; legend of the gods choosing A. for their Hotri priest, 12, 87-9; Pravara, choosing A. the Divine Hotri, 12, 114-20, 114 n., 132-5; crosses the sacrificial seat of the worshipper like a Hotri, 46, 88; the god of the seven Hotris, 46, 303, 343 sq.; Hotri invokes the help of A. for his work, 12, 135; Hotri relates to A., 44, 136, 314; the Purohita of the gods, 42, 79; 46, 1, 38, 41, 45, 137, 228 sq., 261, 391, 401 sq.; the best sacrificer, 12, 111; 46, 100, 119, 129, 137, 176, 194, 215, 236, 259, 266, 268, &c.; A. offers to A., 34, 215; A. is kindled by A., 44, 189; a performer of worship, like Soma, 46, 54; invoked to make the offerings ready, 46, 154, 180; invoked to sacrifice for men to the gods, 46, 95, 96, 100, 108, 198, 209, 215, 221, 228, 236 sq., 259, 268, 275, 279, 291, 303 sq., 395, 412, 418, 423; mixes the honey drink, 46, 218; knows the art of sacrificing and is a separator of sacrificial fires that have become mixed, 46, 385 sq.; offices of the seven priests ascribed to A., 46, 186, 189, 348; the Agnidhra is A., 12, 229; 26, 368; knows the duties of every priest, 46, 108 sq.; dismissed at the end of sacrifice, 26, 377; received gold as *Dakṣiṇā*, 26, 347 sq.; flame of A. his sacrificial ladle, 46, 96, 99;

may burn a priest passing between the hearths, 26, 153; the priests make him grow, 46, 395; is the Brahman (priesthood), 12, xvi-xviii, 90, 114 sq., 134; 26, 37 sq.; 41, 89; 43, 342, 344; is both priesthood and nobility, 43, 235; A. is a Brāhmaṇa, 2, 13 n.; 12, 114 sq.; 14, 138; to A. belongs the Brāhmaṇa, 29, 307; 44, 89.

(r) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

Protects the offering, 12, 19; 46, 137; the beacon or banner of sacrifice, 46, 52, 119, 130, 232, 259, 261, 302, 391; the first at the sacrifices, 46, 100, 410; the king of sacrifice, 12, 354; 46, 325; the promoter or guide of sacrifice, 44, 351; 46, 137, 164, 266, 287; is achiever and father of sacrifices, 46, 206, 232; friend or kinsman of sacrifices, 46, 244, 308; goes thrice round the sacrifice, 46, 340, 360; produces joy at all sacrifices, 46, 343; comes eagerly to the sacrifice, 46, 92; 48, 331; is the sacrifice, 26, 37 sq.; 41, 45; what is dry in the sacrifice, is of A.'s nature, 26, 49; the fire-wood purified for A. by sprinkling water on it, 12, 84; the Brahman's portion does not injure A., 12, 213; is allowed a share in every offering, 12, 364; anointed with sacrificial gifts, 46, 115; worshipped with hottest kindling-sticks, 46, 129; invoked as personified in each log of fuel put on the sacrificial fire, 46, 236, 238; is to be magnified at the sacrifices, 46, 343; they walk around A., like obedient servants, 46, 131; to A. belongs this sacrifice. *A. is the light, the burner of evil: he burns away the evil of this (sacrificer); and the latter becomes a light of prosperity and glory in this, and a light of bliss in yonder, world.* 12, 315; man maintains A. in this world, A. will maintain him in yonder world, 12, 342 sq.; the sacrificer reaches the world of A., 12, 450; 42, 189; by means of A. (fire-altar), the sacrificer ascends the heavenly world, 43, 198-200; 44, 205, 473; A. is the sacrificer, 43, xxiii, 146 sq., 186, 197, 201, 253, 262, 300, 300 n., 309, 313-15, 321-7, 341; 44, 142;

46, 348; the woof of the Dikshita's cloth belongs to A., 26, 9; the Dikshita gives himself up to A. for protection when he lies down to sleep, 26, 44 sq.; solicits from the gods the sacrificer's desire, 12, 253; the sacrificer makes A. his father, brother, son, and friend, 46, 187, 372-4.

(j) SACRIFICES TO A.

Burnt-oblations (cake and butter offerings) to A., 2, 202, 299; 12, 118, 150, 234-6, 386, 401 sq., 406 sq. n., 411, 413, 418; 14, 303, 307; 15, 211; 26, 364 n., 389 sq., 389 n.; 29, 27; 30, 34 sq., 143-5, 336 sq.; 41, 50-2, 250; 44, 29, 36 sq., 41; 48, 144, 155; nourished by offerings of butter or ghee, 46, 3, 199, 386, &c.; *Śhālīpāka* offered to A., 14, 306; 30, 264-6; evening oblation for A., 29, 19, 172, 287, 386; 30, 20; morning and evening oblations to A., 30, 196; worshipped at the *Vaiṣvadeva* sacrifice, 29, 84; worshipped at the *Tarpana*, 29, 121, 149; 30, 243; offering to A. at the *Sālagava*, 29, 352; *Āgya* oblation to A. as expiation, 30, 51; oblation to A. at the *Sarpabali*, 30, 91; the *godānakarma* sacred to A., 30, 218, 284; oblation to A. to avert an evil omen, 42, 166; worshipped at the new and full moon sacrifices, 12, 375, 377 sq., 377 n., 380; 29, 17 n., 392; 30, 37, 196; 44, 3 n., 54; the *Ash-takā* sacred to A., 29, 206; 30, 97; funeral oblations to A., 7, 84; 14, 268; 25, 114; 29, 103, 242; 30, 113; 32, 35 sq.; *see also* A. *Kavyāvāhana* above, p. 13; animal sacrifices for A., 26, 218, 221 sq., 312, 428 sq.; 41, 11 sq.; 44, 377, 383 n., 395, 402; the animal slain for the reception of a teacher as a guest is sacred to A., 29, 88; he-goat sacrificed for A., 41, 162; 44, xxv, 299; worshipped by offerings of *ghṛita*, cows and bulls, 46, 211; the first offerings made to A. along with the Seasons, 12, 156 sq.; oblation to A. at the seasonal sacrifices, 44, 74 n., 75; *Agnyādhāna* sacrifices for A., 12, 317-22; *Agnihotra* libation to A., 12, 327, 334-7;

44, 81; deity of a *Ritu-graha*, 26, 320 n.; *Pārtha* oblation to A., 41, 82; offering to A., the lord of rites, 41, 112; offering to A. at the *Dasa-peya*, 41, 120-2, 125; invoked at a *Soma* sacrifice, 42, 179 sq., 182, 184, 188; 44, 142, 208, 443; prayer and oblations to A. at the three *savanas*, 46, 300 sq.; offerings to A. at the horse sacrifice, 44, 280, 318, 337 n., 350; *Agnishrut* *Agnishroma* is A., 44, 418; rite of consecration for A., 42, 669; one of the gods worshipped at the *Mitravindā* sacrifice, 44, 62-6; worshipped at the *Sautrāmanī*, 44, 233; offerings to A. made by ascetics, 49 (i), 72; better is homage paid to the righteous than worship of A., 10 (i), 32; compared with the Fire (*Ātar*) worshipped by the Zoroastrians, 4, 111; 31, 80.

(k) PRAYERS TO A., AND A. AS RELATED TO PRAYERS (AND METRES).

Prayers to A., 12, 301, 349-54, 356-60; 14, 216, 251, 318; 26, 21-3, 49, 92, 203, 203 n.; 29, 23; 41, 168 sq.; 43, 141 sq.; prayers and hymns to A., VOL. 46; consecratory formula addressed to A., 12, 231 sq.; morning prayer to A., 26, 229 sq. n., 231; 44, 378; praised and invoked, 26, 73, 110, 158 sq., 161, 196, 205, 326 sq. n., 343, 376; 41, 211-13, 219 sq., 256-9, 272 sq., 279, 281 sq., 285 n., 349-51, 358, 398 sq., 404-7; 42, 134; 43, 123 sq., 172 sq., 176 sq., 190, 199, 203 sq., 250 sq., 262, 268, 291; 44, 230, 432; invoked for protection, 12, 261; 29, 247, 280; invoked for long life, 42, 49-53, 60, 552; invoked for lustre, offspring, and life, 42, 231; 44, 238, 267; invoked to release from madness, 42, 32; invoked for success in trade, 30, 178; 42, 148 sq., 353; invoked for the king, 41, 89, 94, 101 sq.; 42, 116; invoked for gain (at gambling), 42, 151; invoked for food, 44, 63; invoked for wealth and affluence, 44, 65; invoked in the hour of death, 1, 313 sq., 313 n.; invoked to unite the deceased with his ancestors, 7, 86 n.; invoked to lead the dead by a good path, 15, 200; invoked

expiatory rite, 30, 197; 44, 505; invoked at the sprinkling of water, 12, 22; 30, 226; invoked in the Sâmidhien verses, 12, 102 sq. n., 103-13, 120 sq.; prayers to A. at the setting up of the sacred fire, 30, 201-3; prayer to A., when the fire goes out, 29, 134; invoked at domestic sacrificial rites, 29, 27, 29, 174 sq., 201, 207; invoked at the Vâgapeya, 41, 38; daily worship of A., 42, 149; addressed at the ordeal by fire, 33, 108 n., 109 sq., 255; the priest propitiates A. and the gods, 12, 134 sq.; accomplishes all blessings invoked by the priest on the sacrificer, 26, 184; identified with the front part of the war-chariot in a battle-charm, 42, 120; gazing reverently at A.'s light, 41, 193; worshipped by King Suddhodana, 49 (i), 22; lord of prayer (Brahmanaspati), 32, 82, 94; accepts the hymn even of the poor sacrificer, 46, 23; carried by prayers as by a vehicle, 46, 130; has been produced or strengthened by prayer, 46, 160, 240, 296, 304, 413; him the pious seek to win by their prayers as the first of the gods, 46, 352; is the voice of praise while heaven and earth listen, 12, 249; deviser of brilliant speech, 46, 215; invoked to make the prayers prosper, 46, 266, 303, 335; wise thoughts for prayers come from A., 46, 352; Gâyatrî, the metre of A., 12, 96, 96 n., 297, 307, 355; 44, 106; the Gâyatrî is A., 26, 87; 43, 178; is of Gâyâtra nature, 41, 148, 161, 167, 196, 232, 324, 358, 374; 43, 120, 243, 247, 268, 277, 300, 385; metres in relation to A. (fire-altar), 43, 328-31.

(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

The *Rik* verses squeezed out from A., 1, 70; 44, 102; *Rikas* connected with A., 30, 152 sq.; worshipped at the end of the Svâdhyâya, 29, 219; the Rishi of a *Kânda*, 30, 242; he who has studied the Veda is like A., 41, 146; has discovered the Sâman for man, 46, 335, 337; invoked at the Upanayana, 29, 189 sq.; 30, 149, 151, 153, 155-61;

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(v) A. IN HIS MORAL CHARACTER.

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Agrioulture.

(a) Pursuit of a. recommended or forbidden.

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Aharman, or *Ahriman*, the Evil Spirit (in *Parsi* religion).

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(b) His relation to *Aôharman*.

(c) His antagonism against righteousness and religion, and his love of sin.

(d) How to defeat A.

(e) Myths and legends of A.

(a) HIS EXISTENCE, CHARACTER, AND DOINGS.

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(c) HIS ANTAGONISM AGAINST RIGHT-FOULNESS AND RELIGION, AND HIS LOVE OF SIN.

A. assists the demon-worshippers against the Iranians, 5, li sq., 224-30; the antagonism of A. and the demons brought on by the evil-doers, 5, 207; a liar is a co-operator with A., 24, 322 sq.; the practice of sinners is that of A., 18, 216 sq.; a wrathful man is just like A., 24, 10; a bad ruler equal to A., 24, 45; a false judge is like A., 24, 79; the sinner akin to A., 24, 357; chooses the realm of the wicked, 31, 26, 30 sq.; the wicked, the followers of A. 'the other one,' 37, 388; prevents the worthy from being allotted worldly happiness, 24, 76; the Behrām fire struggles with the spiritual fiend, 5, 185; opposed to worship of sacred beings, 37, 181, 192, 276 sq.; opposed to creation and to righteousness, 37, 239; pleased by transgression of Zoroastrian law, 5, 109; the sin of unnatural intercourse pleases A. most, 18, 226 sq.; 24, 267 sq.; has appointed the demons Tardy and Afterwards, 24, 346 sq.; injustice produced by A., 37, 73; apostasy produced by A., 37, 328, 346; pre-

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132; his conflict with the *Earth*, 5, 29 sq.; his conflict with *Gâyô-mard*, 5, 17-19; Gâyô-mard delivers his body to A., 24, 58; he appeared a young man of fifteen years to *Geb*, 5, 16; the seven *planets* chieftains of A., 24, 34, 38; his conflict with the *plants*, 5, 30 sq.; his conflict with the *primæval* ov, 4, 231 n.; 5, 31 sq.; 47, 33; his destruction at the *renovation* of the universe, 5, 128 sq.; 18, 118; 24, 99; 37, 431, 446; 47, xiii; the creatures of A. will perish at the time when the future existence occurs, 5, 5; became confounded and remained in confusion for 3,000 years, 5, 15 sq.; became headstrong and was put out of heaven, 24, 192; his conflict with the *sky*, 5, 25; 18, 261; attacks the sky, the water, the earth, &c., 5, 161-87; sprang like a *snake* out of the sky down to the earth, 5, 17; made impotent by *Sôshyans*, 5, 8, 33; 47, 117 sq.; *stars* assist in the distribution of evil produced by A., 24, 127-38; overturned by *Tâkhmôrup*, 18, 200, 200 n.; kept as a charger by Tâkhmôrup, 24, 59, 60, 60 n.; converted into a horse by Tâkhmôrup, 47, 8; his conflict with the water and with *Tîstar*, 5, 25-9; A. and the demons defeated in the reign of *Vistâsp* and other kings, 5, 198, 201; afflicted through the deeds of *Vistâsp*, 24, 65; sends demons to destroy *Zoroaster* before and at his birth, but is dismayed, 37, 227; 47, 140-2; tempts *Zarâtûst*, but is confounded, 24, 103 sq.; A. rushes for the destruction of *Zoroaster*, but is defeated by him, 37, 164; 47, 58 sq., 123.

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Ahaspatî, n.d., 'lord of days,' 30, 58.

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Ahi ('the Snake'), slain by *Indra*, 32, 180, 197.

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Ahimsâ, Sk., t.t. (the vow or law of) not injuring (any living being).

(a) In *Gâinâ* religion.

(b) In *Buddhism*.

(c) In *Brahmanism*.

(a) IN GAINA RELIGION.

He should not kill, nor cause others to kill, nor consent to the killing of others, 22, 31; the Arkats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away, 22, 36, 38 sq.; all beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing, 45, 217 sq., 248 n., 311; a wise man should not take the life of living beings, nor cause pain to any creatures, looking upon all living beings as suffering like himself, 22, 30-2, 63 sq.; 45, 25, 33 sq., 251 sq., 254, 259, 271, 295, 311, 351, 404 sq.; the first great vow of the Gaina not to kill any living being, 22, 202-4; do not kill living beings in the threefold way, 45, 260; giving safety is the best of gifts, 45, 290; a monk should treat all beings as he himself would be treated, 45, 306 sq., 314; towards your fellow creatures be not hostile, 45, 329; wicked men injure plants and animals, 45, 374; abstinence from destroying life destroys Karman, 45, 174; all living beings suffer: hence those who injure living beings will suffer pains in the Samsāra, while those who practise A. will put an end to all misery, 45, 386 sq.; sins caused by actions injuring the lives in earth, water, fire, plants, animals, wind, 22, 3-14; heretics kill or consent to killing others, 22, 62; those who entertain cruel thoughts against the six classes of living beings are near death, 22, 42; killing living beings causes bondage of the soul, 45, 236; those who kill living beings go to the abode of the Asuras, 15, 259; those who injure living beings go to hell, 45, 21, 279, 286; by hurting any of the living beings (earth, water, fire, and wind bodies, plants, &c.) men do harm to their own souls, and

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(b) IN BUDDHISM.

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Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(e) Worship of A.

(a) **THE SUPREME GOD AND CREATOR.**

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(d) A. AND MORALITY.

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Āir (Sk. antariksha).

(a) Air as an element.

(b) Air as a deity.

(a) **AIR AS AN ELEMENT.**

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(b) **AIR AS A DEITY.**

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Āirāvata, Indra's elephant, 22, 222, 231; the best of elephants, 45, 290.

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- Aitareya-brāhmaṇa** and Aitareya-āraṇyaka, 1, xcii sq.; quoted, 8, 20, 222, 265 n., 276 n., 277 n., 280 n.; 38, 421; on the Pravargya ritual, 44, xlvii; takes no account of the horse sacrifice, 44, xvi, xvii n.
- Aitareya-upanishad**, quoted, 8, 120 n., 123 n., 153 n., 179 n., 187 n., 189 n., 191 n., 251 n., 259 n., 339 n.; 48, 240. *See also* Upanishads.
- Āi-thāi Tho**, was 'ugly enough to scare the whole world,' but a 'Perfect man' of Tāo, 39, 229-33.
- Aiwīhvarenah**, n.p., 23, 214.
- Aiwīsrūthrinna** and Aibigaya (or, Aibigaya 'the life-furtherer,' epithet of Ai.?), worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 384.
- Ākalā**, n. of a giantess, 21, 374.
- Ākalabhrātzi**, n. of a Sthavira, 22, 286.
- Aka-Manah**, *see* Akem-manō.
- Akampita**, n. of a Sthavira, 22, 286.
- Akandgar-i Kilisyākāh**, or Alexander the Christian, 5, 200, 200 n.
- Akanish/has** (Akanittha), the last stage before reaching the formless world, 10 (i), 57 n.; heavenly beings, who lull the women of Gautama's seraglio to sleep, 49 (i), 56.
- Ākāṅkheyya-Sutta**, early Buddhist mysticism in it, 11, x; translated, 11, 205-18.
- Akarmabhūmi**, one of the parts of the world where men live, 45, 225.
- Ākārya**, Sk., *see* Teacher.
- Ākāsa**, Sk., *see* Ether.
- Ākāśagotta**, n. of a physician, 17, 78 sq.
- Ākāśapratish/ita**, n. of a Tathāgata, 21, 178.
- Akatasha** (Zd.), Akatāsh (Phl.), n. of a Daēva, 4, 224; spell against the daēva A., 4, 140; fiend of perversion, 5, 109; fiend of inquisitiveness, 37, 182, 182 n.
- Akayādha** of the Pīdha house, 23, 219.
- Ākelakas**, *see* Āgīvikas.
- Akem-manō**, or Aka-Manah, Zd., evil thought, 5, 10 n.; Zarathustra unabated by A., 4, 210; assists the Evil Spirit, 23, 297; smitten by Voṭu-Manō, 23, 308; opposed to Ahura-Mazda, 31, xviii sq.; the wicked abiding in the actions of A., the Evil Mind, 31, 147, 150. *See* Akōman.
- Ākhnangha**, n.p., 23, 217.
- Ākhrūra**, son of Husravah, 23, 223.
- Ākhrūrag** (?), friend of Keresāsp, 18, 375, 375 n.
- Ākhti**, *see* Peace.
- Akht**, or Akhtō, Phl. = Akhtya, Zd., n. of a wicked wizard, 18, 411, 411 n.; Yōista solves the riddles of A. the sorcerer, 23, 72 sq. and n.; enmity of A. the heretic, 37, 297; the wizard, killed, 47, xxx, 166, 166 n.
- Akhtya**, *see* Akht.
- Ākhyāna**, *see* Legends.
- Ākravati**, n. of a river, 11, 167, 167 n., 169, 178-82.
- Akōman**, Akōmanō, Phl. = Zd. Akem-manō, evil thought, one of the six demons of Aharman, 5, 9 sq.,

- 10 n.; 18, 93, 96; 37, 243, 252 sq.; 253 n.; the archfiend, his doings, 5, 106; seized by Vohûman, 5, 128; the stench of A. opposed by Vohûman, 5, 179; the stupefying, 37, 286; thoughts of the wicked due to A., 37, 388; his struggle with Vohûmanô at the birth of Zoroaster, 47, 141 sq. See *Akem-manô*.
- Akrê-khiraô**, or *Aghrêrad* (Zd. *Aghraêratha*) killed by his brother, 47, 126, 126 n.
- Akriyâvâda**, Sk., t.t., see *Philosophy*.
- Akriyâvâdin**, t.t., see *Nihilists*.
- Akshamâlâ**, a *Kîndâlî*, became the wife of *Vasishtha*, 2, 175 n.; 25, 331, 331 n.; 49 (i), 45.
- Akshapâda**, n.p., the arguments of Buddha, A., and others contradictory, 48, 425, 426.
- Akahara**, Sk., both 'syllable,' and 'imperishable,' 1, 1 n.; 34, 169; 'syllable,' 41, 158, 203; the Imperishable, the Indestructible, 8, 439; 34, 169-71, 243; 38, 239 sq.; the great Brahman, the one A. (Imperishable One), 43, 343 sq. See *Imperishable*.
- Akshâvâpa**, Sk., 'the keeper of the dice,' one of the officers of a king, 41, 63, 107 n.
- Akshayamati**, n. of a Bodhisattva *Mahâsattva*, 21, 4; Buddha tells A. the wonderful powers of *Avalokitesvara*, 21, 406-12; informs *Kîtradhva* about the saint *Avalokitesvara*, 21, 413.
- Akshobhya**, n. of a *Tathâgata*, 21, 177; 49 (ii), 99.
- Âktâkshya**, n.p., quoted, 41, 153.
- Akuli** and *Kilâta*, priests of the *Asuras*, 12, 29 sq.
- Akûti**, invoked in a love-charm, 42, 104, 535.
- Âlabhikâ**, *Mahâvîra* at, 22, 264.
- A/aka**, n. of a place, 10 (ii), 184, 188.
- Alaka**, the two demons A. and *Poku* fight against each other, 19, 330.
- Alakâ**, *Kuvera*, the monarch of, 49 (i), 36.
- Âakamandâ**, the royal city of the gods, 11, 100, 248; 35, 3.
- Âalambâyaniputra**, n.p., 15, 225.
- Âalambiputra**, n. of a teacher, 15, 225.
- Ââra Kâlâma**, n. of a rival teacher of Buddha, 11, 75-7, 75 n., 79; one of the teachers to whom *Gotama* attached himself after his *pabbaggâ*, 13, 89; a teacher of the *Bodisat*, 36, 43-6.
- Alarka**, legend of A. who wishes to conquer his mind and senses, 8, 296-300.
- Alasanda**, *Milinda* born in the island of A. (Alexandria in Bactria), 35, xxiii, 127.
- Alava**, the demon, converted by Buddha, 19, 244.
- Âlavaka**, a *Yakkha*, converted by Buddha, 10 (ii), 29-31.
- Âlavakasutta** translated, 10 (ii), 29-31.
- Âlavi**, the realm of the *Yakkha* *Âlavaka*, 10 (ii), 29; Buddha dwelt at A., 10 (ii), 57; 20, 212.
- Âlavi-Gotama** was delivered by faith, 10 (ii), 213.
- Albrôni**, on astrological *Samhitâs* called after *Manu*, 25, xcvi; on the *Parsi calendar*, 47, xlv sq.
- Alborz**, *Kâûs* built seven palaces in A., 4, 262 sq. n. See *Hara Berezaiti*.
- Albûrz**, see *Mountains*.
- Alexander the Great** as an Anti-Zoroastrian persecutor, 4, xlviii sq.; mentioned in the *Hôm Yast*, 4, liv; the *Rûman*, 5, 151, 151 n., 228; a Roman and a Christian, 5, 200 n.; created immortal by *Aharman*, 24, 35, 35 n.; devastation of Iran owing to the villain A., 37, xxxi, 9 sq.; 47, 82 sq.; ravages of A. and the *Arûmans*, 37, 413, 413 n.; calamity of A. burning the scriptures, 37, 423 sq., 430, 435, 437, 446 sq.; carried off a rough draft of the *Avesta*, and repeatedly burnt it, 37, 437, 441 sq.; the devastator, 47, xi, 126; his conquest of Persia, 47, xv, xxviii; date of his death, 47, xxvii sq.; his accession, invasion, and death, 47, xxxi sq.; 'the two-horned' or *Dnu 'l Qarnân*, 9, 24 n.
- Ali**, *Abu Tâlib*'s son, converted by Mohammed, 6, xxlii; *Abu Bekr* and A., Mohammed's only companions during the flight from Mecca, 6, xxxlii sq.
- Âligi** and *Vilgi* snake-deities, 42, 28

- Ālikhat**, n. of a demon harassing infants, 29, 296; 30, 211.
- Allāh**, chief god of the tribes in Arabia, 6, xii; his supremacy merely nominal, 6, xiv; the unity of A. preached by Mohammed, 6, xxiv; called Ar-Ra'hmān, 'the merciful one,' 6, lxi; angels and deities, daughters of A., 6, lxi; Muslim belief in A., 6, lxvi-lxviii; the ninety-nine attributes or 'good names' of A., 6, lxvii sq.; had 1001 names, 23, 21. *See* God.
- Allakappa**, n.pl., the Bulis of A., 11, 132; Dāgaba at A., 11, 134.
- Allāt**, chief idol of an Arabian tribe, 6, xii sq.; the divinity of A. recognized and again denied by Mohammed, 6, xxvi sq.; favourite idol of Tā'if, 6, xliii; feminine form of Allāh, 6, 160 n.; the idol of the *Thaqif*, 9, 9 n.
- Allegory**, allegorical sacrifice, sense-organs being the priests, sense-objects the oblations, &c., 8, 261; Brahman (or knowledge of Brahman) described as a forest, 8, 284-8; allegorical explanation of Buddhist stanzas, 10 (i), 70 sqq. n. *See also* Parables.
- All-gods**, *see* *Viṣve Devāh*.
- All-Sacrifice**, *see* *Sarvamedha*.
- Alma**, *see* *Begging, Charity, and Gifts*.
- Altar**, Sk. Vēdi, the altar-ground, or sacrificial ground, its preparation, 12, 47-94, 422-5; 26, 1-3; measuring of it, 12, 62 sq.; 43, 30 sq., 306-11; enclosing the a., 12, 423; construction of two altars (vēdi and uttaravēdi), 12, 392 sq. and n., 417; 26, 115 sq.; 44, 225, 225 n.; 43, 121, 182 sq.; preparation of the Soma a. with the high a. (uttaravēdi), 26, 111-20; Uttaravēdi, or northern (or upper) a. not required for Vaisvadeva, 12, 388, 388 n.; plan of sacrificial ground, 26, 475; the Vihāra or sacrificial ground, 30, 331; how to step past it, 44, 57 sq.; Barhis spread on it, 46, 198; speculations on it, 43, xvii, xvii n.; as great as the a. is, so great is this earth, 12, 60; 26, 175; the Vēdi is this earth, 41, 345, 349; 43, 171, 235; 44, 248; this a.-ground is the farthest end of the earth, 44, 390; is 'the best place of the earth, the place of Iā, '46, 287 sq.; is a woman, 12, 63, 86; 26, 120; etymology of vēdi, 12, 60; the altar-ground, is the world of the gods, 43, 118; is fivefold, sevenfold, 43, 308 sq.; whatever good deed man does that is inside the a., whatever evil deed he does that is outside the a., 44, 45; the Vēdi is the Gāyatrī, 44, 56; the high a. (uttaravēdi) is the nose of the sacrifice, 26, 113; the sky, 41, 349; the air, 44, 248; the sacrifice, 44, 498. *See also* Fire-altar, and Holy places.
- Altars**, five, *see* *Fires*, five; to be erected by the king and officers, 28, 206 sq.
- Ama**, n. of Prāna, breath, 1, 76.
- Āmagandhabrahmana**, n. p., 10 (ii), 40.
- Āmagandhasutta**, t. c., 10 (ii), 40-2.
- Amarā**, the faithful wife of Mahosadha, 35, 294-6.
- Amarāvati**, city of the gods on Mount Meru, 12, 110 n.
- Ambā**, her son Ganta, 19, xxvii.
- Amba-gāma**, n.pl., Buddha at, 11, 66.
- Ambalaṭṭhikā**, n. pl., Buddha at, 11, 12; the Brahmagāla spoken at the royal rest-house at A., 20, 376.
- Ambapālī** = Sk. Āmrpālī, n. of a famous courtesan, who invites Buddha together with his Bhikkhus to a meal, and presents her mansion to the order of mendicants, 11, 30-3; 17, 105-8; 19, 266; her grove at Vesālī, 11, 28-34; Vesālī flourishing through her fame, 17, 171 sq.; sees Buddha and is converted by him, 19, 252-6.
- Ambarisha**, verses sung of old by king A., 8, 301-3; having dwelt in the forest, returned to the royal office, 19, 107; 49 (i), 100 sq.
- Ambās**, Ambāyavis, and Ambayās, in the world of Brahman, 1, 276.
- Ambassadors**, *see* *War*.
- Āmbhinī**, teacher of Vāk, 15, 226.
- Āmbhrinī**, the voice of thunder, wife of the Maruts, 32, 275.
- Ambikā**, sister of Rudra, 12, 440; is the dispenser of happiness, 12, 441.
- Ambrosia**, *see* *Amṛita*.
- Ameretāt**, *see* *Amerōdāt*.

Amerôdad or **Amôrdad**, Phl. = **Zd.** **Ameretât**, immortality, 5, 10 n.; the archangel, created, 5, 10; protector of plants, 5, 30 sq., 176, 310, 310 n., 359; 31, 207, 207 n., 211, 213 sq., 221 sq., 226-8; has the *kamba* flower, 5, 104; attacks *Zâ-riâ*, 5, 128; propitiated, invoked, and worshipped, 5, 372 sq., 377 sq., 401, 405; 23, 5, 14, 36 sq.; 24, 304; creatures are immortal through A., 37, 291; prescribes the care of plants to Zoroaster, 47, 162; mingles the plants with rain, 24, 112 sq. n.; see Immortality; *Horvâdad* (*Haurvâdî*, *Khûrdad*) and A., two archangels, angels of water and plants, 5, 310, 310 n.; 24, 11, 11 n.; their ritual and worship, 5, 227; 24, 304; 47, 76, 76 n.; are the reward of the holy ones, 23, 31, 31 n.; 37, 388; smite hunger and thirst at the resurrection, 23, 308; their gifts, 23, 312 (food and drink); 37, 286 sq. (cattle), 369 (abundance); 47, 26, 26 n. (water and seeds); unreasonable chatter causes distress to them, 24, 11, 11 n.; 37, 207, 207 n.; are injured by immoderate drinking, 24, 48; are propitiated by grace said before and after eating, 24, 284 sq.; the complete worthiness existing in them, 37, 251; their power produced by Aûharmazd, 37, 264; Zoroaster becomes worthy through them, 37, 268; expounded to Frashôstar, 37, 374.

Amesha-Spentas, or **Ameshô-spentas**, Zd. = Phl. **Ameshôspends** (**Amshaspands**), the archangels.

(a) A. in mythology.

(b) Worship of A.

(c) A. as guardians of Zoroastrian religion and morality.

(a) A. IN MYTHOLOGY.

A. belong to later Mazdeism, 4, 1xi; parallels to the six A. in Philo's system, 4, lvi sq.; the A. as archangels and God's attributes, 5, lxxii; 31, xviii, xxiv; the seven A., 'immortal benefactors,' or 'archangels,' 5, 10 n.; abstracts, and personified, 31, 71, 77 sq., 176, 179 sq., 180 n.; *Indra*, *Saurva*, and *Naunghaitya*, opposed to the A., 4, lii sq.; *Spenta Mainyu* and the seven A., 4, 139 n.; 31, 145 sq.; rule over the seven *Karsivares* of the earth,

4, 213; 23, 163; the *Garô-nmânem* or paradise of the A., 4, 220 sq.; presiding over the regions of nature, 4, 245, 245 n.; *Abura Mazda* and the A., 4, 283; 23, 24; 24, 117; the A. assist *Abura Mazda* in smiting the demons of *Aharman* at the resurrection, 5, 128 sq.; opposed by the demons, 37, 21, 21 n.; *Aûharmazd* performed the spiritual *Yazîsn* ceremony with them, 5, 14; *Vayu* works the good of *Abura Mazda* and the A., 23, 259; the makers and governors and keepers of *Abura Mazda*'s creations, 23, 291; compassion of *Aûharmazd* and the A. with their own creatures, 24, 101; *Abura* announces *Zarathustra*'s appointment to the A., 31, 4 sq., 10 sq.; called 'the *Ahuras* of *Mazda*,' 31, 34, 34 n., 37, 42; *Abura Mazda* will give Universal Weal and Immortality, with *Vohumanah*, *Asha*, *Khshathra*, and *Âramaiti*, 31, 147 sq.; and *Saoshyants*, 4, 291, 291 n.; creation of the A., 5, 9 sq., 24, 32 sq.; the white ermine came into the assembly of the A., 5, 89; every flower is appropriate to an ângel (*Ameshôspend*), 5, 103-5; male and female, 5, 215; 31, 214, 288, 319, 348; enumerated, 23, 49, 142 sq.; stand up, as soon as the moon appears, 23, 90; assist *Tistria*, 23, 103; the waters flow and plants grow at the wish of the A., 23, 193 sq.; *Abura Vanguhi*, sister of A., 23, 270, 274; *Aûharmazd* sent A. to *Vistâsp*, 23, 339; 37, 24; the *Drug* overcome with the help of the A., 31, 37, 42; how the words *Asha*, *Vohu-manah*, &c., are used in the *Gâthas*, 31, 162 n.; it would not be possible to produce the living existence without the A., 24, 356; spiritual blessings bestowed by the A., 31, 178, 186 sq.; the body of the sun made for the creation of the A., 31, 262; worshipped by *Sraosha*, 31, 298-300, 298 n.; *Sraosha* among the A., 31, 300, 300 n.; by *Sraosha*'s might the A. descend upon this earth, 31, 303; dwell together with the good mind, 31, 348, 352; reunion of the A. on the heights of Heaven, 31, 382. See also *Angels* (b).

(b) WORSHIP OF A.

Offerings and prayers to Ahura Mazda and the A., 4, 213, 215, 217, 248, 349; 5, 191; 28, 3, 6, 9 sq., 13, 15, 17 sq., 35, 37, 39, 89, 230, 274; 81, 172; Aûharmazd and the A. praised by all men on the day of judgement, 5, 126; Ahura Mazda and A. long for the morning service, 28, 142, 142 n.; the Haptân Yast, invocations of the seven A., 28, 2 sq., 35-40; sacrifice and prayer to the A., the Bountiful Immortals, 28, 22, 31, 166, 350, 352 sq., 355; 81, 14, 17, 17 n., 196, &c.; worship in order to increase the A., 28, 34; who worships the sun benefits the A., 28, 86; the friends of the A. worshipped, 28, 165; Fravashis of the A. worshipped, 28, 199 sq.; 81, 273, 278; the glory of the seven A. praised, 28, 290 sq.; all the A. invoked as personalities and qualities, 81, 71, 77 sq. n.; the Yênhê hâtâm prayer devoted to the A., 81, 269.

(c) A. AS GUARDIANS OF ZOROASTRIAN RELIGION AND MORALITY.

A. preside over all good things, 4, 149-54, 149 n.; confess the religion of Zoroaster, 28, 142 sq.; longed for Zarathustra, 28, 202; when the A. came meeting Zarathust they wore the sacred thread girdle, 24, 270; the unholy priest displeases the A., 28, 156, 331; do not accept ceremonial from the false-hearted man, 24, 53; a wise and innocent poor man esteemed by the A. more than a foolish king, 24, 105; disturbed by untruth, 87, 73; give brightness, glory, and plenty to the righteous, 28, 337, 340; Vahman introduces the soul to Aurmazd and the A., 4, 374; assist, or come to meet, the righteous soul, 28, 336; 24, 17, 17 n., 20 sq., 30, 81, 266, 279; Âramaiti, Sovereign Power, Good Mind, and Righteous Order bestow a body on the soul, 81, 27, 32 sq. *See also* Gods (I).

Amhasaspâti, n. of a god, lord of trouble, 26, 322.

Aminah, mother of Mohammed, 6, xviii.

Amitâbha, or Amitâyus, n. of a former Buddha, his abode in Sukhâ-

vatî, 21, 178, 389, 417; 49 (ii), xxii sq., 32, 91, 97-101, 166 sq., 169-200; A. and his land Sukhâvatî shown by Buddha Sâkyamuni, 49 (ii), x, 59-61; worshipped in Sukhâvatî, 49 (ii), 67; one of the Dhyâni-buddhas, 49 (ii), 103; Dharmâkara became A., 49 (ii), x, 28; names of A., 49 (ii), 29 sq.; why he is called A. and Amitâyus, 49 (ii), 97 sq.; those who think of the Tathâgata and of Bodhi will after death see A., 49 (ii), 45 sq.; seen by queen Vaidehî, 49 (ii), 175 sq.; his supernatural powers, 49 (ii), 187; worship of and prayers to A. Buddha, 49 (ii), vi, 1, 28-33; repeating or hearing the name of A. Buddha a means of salvation, 49 (ii), viii sq., 68, 99, 198; glorified by Buddhas, 49 (ii), 45; praised by Bodhisattvas and worshipped by gods and men, 49 (ii), 46-8; meditation on the bodily marks of A., 49 (ii), 179-81. **Amitadhvaga**, n. of a Tathâgata, 49 (ii), 100.

Amitaprabha, n. of a Tathâgata, 49 (ii), 66.

Amitaskandha, n. of a Tathâgata, 49 (ii), 100.

Amitaugas, the couch in the world of Brahman, 1, 276, 277.

Amitâyur-dhyâna-sûtra, t. w., sacred book of the Buddhists in Japan, 49 (ii), v-vii, xx-xxii; translated, 49 (ii), 159-201.

Amitâyus, a name of Amitâbha, 49 (ii), 32. *See* Amitâbha.

Amoghadarsin, one of the sixteen virtuous men, 21, 4.

Amogharâga, n. of a Bhikshu, 49 (ii), 2.

Amr, n.p., joins the Muslim ranks, 6, xli.

Amram, *see* Imrân.

Amrapâlî, *see* Ambapâlî.

Amr ibn La'hy, chieftain of Mecca, 6, xvii.

Amrita, Sk., draught of immortality (cf. 'ambrosia'). *See* Immortality.

Amritânanda, author of the last four books of the Buddha-karita, 49 (1), x sq., xiv-xvii, 147 n., 200 sq. n.

Amritodana, uncle of Buddha, 19, xxv.

Amru and **Kamru**, mythical birds, 28, 210, 210 n.

Amṣa, n.d., Pārtha oblation to, 41, 82; and Vivasvant invoked with other gods, 42, 160; Agni said to be A., desirous of distributing gods, 46, 186, 190.

Amṣu, *amṣugraha*, t.t., a certain cup of Soma at the Soma sacrifice, 41, 5 sq.; 44, 105 sq.; identified with Pragāpati, 26, 248, 423 sq. See Sacrifices (i).

Amulets, worn for the sake of prosperity, 30, 93; 42, 541; against diseases and demons, 42, 37-9, 42, 67, 234-6, 258 n., 281, 284, 287, 291, 336 sq., 339 sq., 399 sq., 402 sq., 464, 505-7, 511, 553, 561, 578; life-protecting a., 42, 62 sq., 383 sq., 573, 668 sq.; protection against sorceries or talismans, 42, 79-88, 476, 476 n., 575-8, 605, 608-10; to ensure conception, 42, 96 sq., 501 sq.; for strengthening royal power, 42, 114, 239, 332, 439, 477; to secure love, 42, 275 sq., 276 n.; against curses, 42, 285; a king must wear gems which destroy poison, 25, 251; worn by the Snātaka, 30, 276; worn by women, 42, 356, 460; consisting of salve, 42, 381; of plants, &c., 42, 693 sq.

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Anābhībhū = Mahābhīgāgānābhībhū, q. v.

Anābhīmlāta, n. of a teacher, 15, 118.

Anādrita, n. of a tree deity (i), 45, 48 n.

Anāgāmin, Buddh. t.t., 'one that does not return'; the state of the A. results from the four noble truths, x (ii), 132-4.

Anagha, n.d., offering to A. at rites relating to agriculture, 30, 113 sq.

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Ānanda, n.p., the faithful disciple, attendant, and companion of Buddha, 11, 3, &c.; 13, 202, 206; 17, 36, 41, 43, 68 sq., 87 sq., 101 sq., 118, 191 sq., 240 sq.; 20, 80, 299; 21, 3, 205; 49 (ii), 2, 90, 164 sq.; Ā. and five other Sākyas, with Upālī the barber, become Bhikkhus to-

gether, 19, 226; 20, 228-33; 35, 163; 49 (i), 193; dialogues between Buddha and Ā., 11, 3, 25-7; 49 (ii), ix sq., 3-60; assembles the Bhikkhus in the Service Hall, to be addressed by Buddha, 11, 5 sq.; asks Buddha to leave instructions as to the Order, 11, 36; being possessed by Māra, does not, until it is too late, ask Buddha to stay longer in this world, 11, 41 sq., 54-8; 20, 379 sq.; weeping at the thought of Buddha's death, 11, 95 sq.; 19, 268-70; comforted by Buddha, 11, 96 sq.; 19, 270-4; his wonderful qualities praised by Buddha, 11, 97-9; and the dying Buddha, 11, 99, 118, 238 sq., 247; 19, 286 sq., 290 sq.; Ā. and the crow boys who wish to be ordained, 13, 204 sq.; his superior *Belatṭhasīsa*, 17, 48, 226; *Roga*, the Malla, a friend of Ā., 17, 135 sq., 228; Ā. and the rules about the robes of Bhikkhus, 17, 208 sq., 213 sq., 233; questions Buddha about schisms, 17, 317; mentioned as one of the principal Thera Bhikkhus, 17, 360; Buddha followed by Kāyapa, the latter by Ā., 19, xi, xiv; remained by Buddha's side when all the other Bhikkhus took to flight from the drunken elephant, 19, 247; 35, 297-300, 298 n.; recites the Sūtra *Piṭaka* at the Council of the 500 Arhats, 19, 335; Devadatta tells Ā. that he will perform *Upasatha* for himself, 20, 255; persuades Buddha to admit women into the Order, and intercedes in favour of Bhikkhunis, 20, 321-8, 380; though not an Arhat, chosen as one of the members of the Council of Rāgagaha, 20, 372; obtains Arhatship, 20, 373 sq.; questioned by Mahā-Kassapa about the Vinaya, 20, 376 sq.; charged with various offences at the council of Rāgagaha, confesses them, 20, 379 sq.; imposes the higher penalty on *Kbanna* the Bhikkhu, 20, 381-5; preaches to King Udena's ladies, receives a gift of five hundred robes, and satisfies the king as to how Bhikkhus dispose of property given to them, 20, 382-4; gifts to Ā., equal to

those given to Buddha, 20, 402; Buddha's prophecy about Ā. who is to be the Buddha Sāgaravaradhara-buddhivikrīḍitābhigṇa, 21, 206-8; remembers the Buddhas of the past, 21, 208 sq.; could remember his previous births, 35, 122; Buddha's prophecy to Ā. concerning the duration of the law, 35, 185-7; applauds the speech of Buddha, 49 (ii), 72; Buddha instructs Ā. about Sukhāvatī and Amitāyus, 49 (ii), 168, 171 sq., 186, 188, 199-201.

Ānanda, n.p., story of Ā. the rich man, 86, 249.

Ānanda, Sk., t.t., see Bliss.

Ānandagiri, n.p., mentions Dravīḍākārya, 34, xxii.

Ānanda Ketīya, at Bhoga-nagara, 11, 66.

Ānandamaya, t.t., see Bliss.

Ananghad, son of Hōshāng, 47, 35.

Ananghas, n. of a family, 47, 140.

Ananta, chief among Nāgas, 8, 89.

Ananta, n. of a Tīrthakara, 22, 280.

Anantakāritra, n. of a chief Bodhisattva, 21, 284.

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Ancestor Worship.

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(b) Sacrifice to ancestors in China.

(c) Representatives of the dead in Chinese a. w.

(d) Chinese ancestral temples,

(e) A. w. in Parsi religion.

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(a) In Mohammedanism.

(b) In Parsi religion.

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Aṅgir, Atharvan told the knowledge of Brahman to him, 15, 27.

Aṅgiras.

(a) A. in the singular, n. of a *R̥shi*, and a mythical being.

(b) A. in the plural, a family of priests or sorcerers.

(c) A. in the plural, a class of divine beings.

(a) A. IN THE SINGULAR, N. OF A *R̥SHI*, AND A MYTHICAL BEING.

A. meditated on the udgītha, 1, 6; Bhāradvāja told the knowledge of Brahman to A., 15, 27; A. told the science of Brahman to Saunaka, 15, 42; 48, 284; surpassed by his son Sukra, 19, 10; 49 (i), 8; Sukra and A. honour Indra in heaven, 19, 95; 49 (i), 93; remodelled the Manusmṛiti, 25, xcvi; 33, xii, 274; a sage and a Pragāpati, 25, 14; Kavi, son of A., 25, 58; the sacred texts revealed by Atharvan and A., 25, 436, 436 n.; ceremonies performed A.-like, 41, 154, 201 sq., 205 sq., 214, 227, 233-5, 241-4, 246, 307; Atharvan, A., and Bhrigu as fire-priests, 42, xxiii, xxvii, xxx, xxxii, xxxiv, lvii sq.; oblations to Bhrigu and A., 42, lvii; Bṛhatsāman, the descendant of A., 42, 171; and Atharvan rule over the heavens, 42, 225; 24, 224; Agni worshipped by A., 46, 42, 102; a name or epithet of

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shipped, 42, 191; the light of the *Bhṛigus* and A. is the brightest, 12, 37 sq., 38 n.; *Bhṛigus*, or A., attained the heavenly world, 28, 272; *Yama*, accompanied by the A. and fathers, 12, 364 n.; 30, 226; 44, 481. See also *Yama Āṅgīras*.

Āṅgīrasa, Pali for Sk. *Āṅgīras*, n. of a Rśhi, 11, 172.

Āṅgīrasa, t.t., *Ātharvana*='holy,' *āṅgīrasa*='pertaining to sorcery,' 42, 219, 624.

Āṅgīrasa, 'a descendant of *Āṅgīras*'; *Rśhis* led by the old sage Ā., 8, 314; an epithet of Buddha, 13, 122; numerous Ā., 42, xxxv; *Ghōra* Ā., 42, xxi, xxxv; *Praketas* Ā., 42, 163, 484 sq. See *Āyāsa* Ā., *Dadhyaḍk* Ā., *Dhārūna* Ā., *Hiranya-stūpa* Ā., *Kutsa* Ā.

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Animals.

- (a) Origin of a.
- (b) Classification of a.
- (c) Zoology.
- (d) A. as compared with men.
- (e) Use of flesh, milk, skin, &c., of a.
- (f) Treatment of a.
- (g) Laws and regulations about a.
- (h) Noxious a.
- (i) A. in mythology.
- (j) Worship of a.
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Animal sacrifices.

- (a) History of a. s.; different views about them.
- (b) Different kinds of a. s.
- (c) The victim.
- (d) The Yupa or sacrificial post to which the victim is bound.

(a) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172-6; occasions on which a. s. should be offered, 29, 87-9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 88, 130 sq., 310; 48, 598 sq.; not alluded to in the *Riksamhitā*, 44, xvii; the *Apri* hymns destined for the Prayāga offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 48, 299; by a. s. the sacrificer confers upon himself immortality, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *haviryagña* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

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(b) DIFFERENT KINDS OF A. S.

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(c) THE VICTIM.

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(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. See Food.
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- Antaryāmi-brāhmaṇa**, t.c. (*Bṛihadāraṇyaka-upanishad* 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
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(a) In Islām.

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- Archery**, as a discipline of virtue, 3, 59, 59 n.; drinking and a. contests at festivals in honour of the ancestors, 3, 374 sq. and n., 400 sq.; the game of pitch-pot, 27, 50 sq.; 28, 397-401; ceremonies connected with a. competitions, 27, 56 sq., 59; 28, 446-53, 462; instruction in a., 27, 233, 478; 36, 253 sq.; and music, 27, 424, 424 n.; see also **Music**; practised at the birth ceremonies for a boy, 27, 472; introduced by King Wō, 28, 124; in a. something like the way of the superior man, 28, 307; similes of a., 36, 71, 253 sq., 369-72.
- Architecture**, how a city is built, 35, 53; 36, 208 sq. See **Houses**, and **Vihāras**.
- Ard**, all kinds of wild flowers belong to, 5, 101; Vohūman in the thoughts, Srōsh in the words, A. in the actions, 18, 18 sq., 18 n.; i.e. the angel Ashi Vanguhi, opposed by Varenō, 18, 270. 270 n. See **Arshisang**, and **Ashi Vanguhi**.
- Ardāi-fravard**, meat-offering to, 5, 337, 337 n.; protects Zoroaster, 47, 145.
- Ardakhshir**, the Kayân king, 5, 193; arranger and restorer of the world, 5, 199, 199 n.
- Ardashir**, see **Artakhshatar**.
- Ardavahist**, **Ardavahistō**, see **Ashavahist**.
- Ardā-Virāf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ardhaka**, Rudra the slayer of, 42, 155, 619 sq.
- Ardibahist**, see **Ashavahist**.
- Ardibehest**, see **Ashavahist**.
- Ardiervang**, Phil. for **Ashi Vanguhi**, 23, 270 n. See **Ard**, **Ashi Vanguhi**.
- Ādraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.
- Ādrakakha**, see **Ullagakha**.
- Ardvi Sūra Anāhita**, Phil. **Ārēdv-sūr**, **Arekdviksūr**, **Arekdvisūr**, **Anāhid**, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n.; 27, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; Hōm grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq.; the heavenly spring from which all waters flow, 23, 8, 16, 52-54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 23, 52, 55-8, 73 sq.; runs from mount Hukairya into the sea Vouru-Kasha, 23, 174, 181 sq.; protects lying-in women, 4, 230; watches

over procreation, 23, 54 sq., 74, 181 sq.; 31, 317; — the *Avairis* of the Greeks, 23, 52 sq.; described, 23, 77 sq., 82 sq.; hates the *Daēvas*, is holy and beneficent, 23, 181; the Ahurian One, the daughter of Ahura-Mazda, 31, 320 n., 321 sq.; protects Zoroaster, 47, 145; guards the seed of Zaratūst, 5, 144, 144 n.; 23, 195 n.; — temple of A., 4, xli sq.; sacrifices to A., 5, 336, 336 n.; 23, 54-84; praised and worshipped, 23, 30; 31, 336, 340; the *Ābān Yast* devoted to her, 23, 52-84; prayers to A., and the Waters, 31, 316 sq., 320-4, 320 n.

Arēdvīśūr, see *Ardvī Sūra Anāhita*.

Aregadarī, or *Aregadharin*, n.p., ancestor of Zoroaster, 47, 34, 140.

Areganghanī, the Turanian, 23, 212.

Aregaona, n.p., 23, 214.

Aregat-aspa, conquered by *Vistāspa*, 23, 79-81, 79 n., 117, 280, 306. See *Argāsp*.

Arekdvisūr (*Arekdvīksūr*), see *Ardvī Sūra Anāhita*.

Aresh, falsehood of the demon A., 37, 241 sq.; colloquy of the demon A. and Zaratūst, 37, 246 sq. and n.

Arezahis, the, worshipped, 31, 349.

Arezō-shamana, slain by *Keresāsp*, 18, 370; 23, 296.

Erezrāspāh, *Erezrāspō*, son of *Spānsnāyōr*, 37, 218 sq. and n.; came to *Frashōstar* for religious inquiry, 37, 413, 413 n.; 47, 81, 81 n. See *Erezrāspa*.

Arezūra, 'the neck of A.,' a mount at the gate of hell, 4, 24, 24 n., 225; 5, 15 n.; 24, 58 n. See *Hell* (b).

Arezva, *Arezvāk*, *Av. Erezvau*, high-priest, 23, 213; 47, 83-5, 83 n.

Argāsp, *Av. Aregat-aspa*, king of the *Khyōns*, defeated by *Vistāsp*, 5, 40, 218; 37, 24 sq. and n., 369, 412; 47, xi, xxx, 68-70, 68 n., 72 sq.; 75, 126. See *Aregat-aspa*.

Arghya, see *Guests*.

Arguna, conversations between *Krishna* and A., 8, 3 sq., 40-131, 197 sq., 219 sq., 310-12, 393 sq.; also called *Gudākesa*, a great hero in battle, 8, 37-9; *Krishna* is A. among the *Pāndavas*, 8, 91; *Krishna* shows himself in his divine form to A., 8, 92-9; a mystic name of *Indra*, 12,

285; 41, 99; appointed to guard the sacrificial horse, 44, xxvii-xxix.

Arguna Kārtavīrya, a king, dialogue between him and the Ocean, 8, 293 sq.

Arhaddatta, n.p., disciple of *Susthita* and *Supratibuddha*, 22, 293.

Arhaddatta, n.p., disciple of *Simhagiri Gāstmara*, 22, 293.

Arhat, Pali *Arahat*, a holy man, a saint; *Arhats*, saints.

(a) Use of the term A., becoming an A.

(b) Attainments of A.

(c) Worship of A.

(a) USE OF THE TERM A., BECOMING AN A.

Few men become A., 10 (i), 24; are the true *Brāhmanas*, 10 (i), 89-95; the term explained, 10 (ii), x; he who, without being an A., pretends to be an A., is the lowest outcast, 10 (ii), 23; called *Tevigga*, 11, 162; relation between A. and *Bodhisattvas* in the *Saddharmapundarika*, 21, xxxvi sq.; epithets of A., 21, 1 sq.; A. and *Bhagavats* of the past, present, and future, 22, 36; title of *Mahāvīra*, the founder of *Gainism*, 22, 201; 34, 430, 434; 48, 517, 520; disciples of *Buddha* who became A., 10 (ii), 15, 80, 95, 105; 11, 110; when the five *Bhikkhus* were converted, there were six A. in the world, 13, 102; *Buddha's* prophecy about the five hundred A. who are to become future *Buddhas* of the name of *Samanta-prabhāsa*, 21, xxx, 198-204; list of names of A., accompanying *Buddha*, 21, 2 sq.; are never born in low families, 22, 225; the mothers of A. wake up after seeing the fourteen auspicious dreams, 22, 246 sq.; *Buddhist* nuns become *Arhats*, 49 (i), 200.

(b) ATTAINMENTS OF A.

The blessedness of the *Arhat*, 10 (i), 27-30; the *Arhat* cannot commit a serious sin, 10 (i), 70, 71 n.; the *Arhat* knows his former abodes, sees heaven and hell, has reached the end of births, and is perfect, 10 (i), 95; mystical knowledge of A., 11, 209; the six things attained by A., 17, 10-13; 'make known their

Insight' by delivering a discourse in the presence of Buddha, 17, 10-13; compared to middle-sized plants, 21, 126 sq.; go to heaven to see Sakka, 35, 11 sq.; read the thoughts of others, 35, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 35, 69 sq.; cannot be angry or offended, 35, 152 sq.; pure and free from stain, 35, 200; are not afraid of death, 35, 206-10; are without fear, 35, 297-300; the Arhat (called Brāhmaṇa) described, 36, 26-8, 28 n.; suffers bodily pain, but not mental, 36, 75-8; cannot offend against moral law, but against the Rules of the Order, 36, 98-101; every A. knows about emancipation &c., 36, 100; dwell in Nirvāṇa, 36, 191, 193; these sevenfold wisdom of A., 36, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 36, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 36, 231-9; having conquered all evil, they enter Nirvāṇa, 49 (1), 177, 179.

(c) WORSHIP OF A.

The foolish man scorns the rule of the A., 10 (1), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathāgata is worthy of a dāgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 35, 186-9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodisat as an elephant honoured the A., 36, 20-2; miracles at the graves of A., 36, 174-6; the Bhikkhu shall associate with A. and other saints, 36, 358; the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, and Saintship. Arhatship, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sālha, Kbanna, Sāriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvāṇa, 11, 39, 39 n.; and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond! 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upādāna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvāṇa, 11, 243 sq.; the Āsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvāṇa at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233; 36, 96-8; discussions about A., 36, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq.; previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvāṇa.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, see Erekhsha.
- Arishianemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arishianemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Arittha**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. See also *Ārya*.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 343, 346-9.
- Arkanānas Ātreya**, n. of a priest, 32, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Ārmalti Spenta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 23, 274.
- Ārmat** (Av. *Ārmaiti*), opposed by *Tārōkmat* (Av. *Tārōmaiti*), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 3, 116; abandoned by lovers of Krishna. 8, 128; is the cause of ruin, 41, 1; 44, 22. See also *Pride*.
- Arrow**, one a.'s range is as much as *Pragāpati* crosswise, 41, 25; three a. handed to the king at the *Rāgasūya*, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ārsheya-brāhmana**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. *ashis vanguhi*, 5, 86, 86 n., 403, 405. See *Arđ*, and *Ashi Vanguhi*.
- Ārshishenas**, make five *Avadāna* cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Ārtāz**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 30, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; *Ārtād* Yast devoted to A. and *Hvarenō*, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. See also *Ārtād*.
- Arsti**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 23, 210.
- Ārtabhāga**, see *Gāratkārava Ā*.
- Ārtabhāgiputra**, n.p., 15, 225.
- Artakhshatar**, or *Ardashir Pāpakān*, a king of Iran, son of *Pāpak*, summoned *Tōsar* (Tansar) to expound the *Avesta*, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called *Vohūman*, the same as *Artaxerxes*, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sāsānian dynasty, 47, xli, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. *Nādis*; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 38, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 38, 378; called *Hita*, 15,

- 159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 88, 382.
- Artha**, 'Wealth' (personified), worshipped at the Tarpana, 80, 244.
- Arthasāstra**, Sk., knowledge of Sūtras and women, 2, xxxii, 171, 171 n.
- Arthavādas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 31, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.
- Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. *See* Professions, and Society (four classes of).
- Arta**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 89, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. *See* Actors, and Music.
- Arūm**, Zoroastrianism spread to, 24, 171, 171 n.
- Arūmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.
- Aruna Aupavasi**, grandfather of Svetaketu Aruneya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddālaka, 15, 226.
- Arundhati**, or Akshamālā, wife of Vasishtha, 25, 331 n.; 80, 244.
- Arundhati**, a plant, protects cattle, 42, 144, 490 sq.
- Aruneya**, *see* Svetaketu Ā.
- Aruni**, *see* Uddālaka Ā.
- Arunis**, meditate on the heart as Brahman, 1, 206.
- Arunmukhas**, Indra delivered the A., the devotees, to the wolves, 1, 293.
- Arūpadhātu**, *see* Heaven (b).
- Arusha**, n. of a solar deity, the morning sun, 82, 20-3.
- Arvāvasu**, a Hotri of the gods, 12, 137, 137 n.
- Ārya**, title prefixed to the names of Sthaviras, 22, 286-94; Sūdra and Ā. created, ruled by day and night, 43, 74 sq.; Sūdra woman the Ā.'s mistress, 44, 326; the gods have engendered Agni, to be a light for the Ā., 46, 49. *See* Ariya.
- Āryadattā**, *see* Datta.
- Āryag**, n.p., 47, 110.
- Āryagayanti Sākhā**, founded by Gayanta, 22, 288; founded by Ārya Ratha, 22, 293.
- Āryaghoshā**, a Ganadhara of Pārśva, 22, 274.
- Āryakṣetaka Kula**, of the Kārava Gana, 22, 292.
- Āryakuberā Sākhā**, founded by Ārya Kubera, 22, 293.
- Āryaman**.
- (a) A. in mythology.
(b) Worship of A.
- (a) A. IN MYTHOLOGY.
- 'A.'s road, the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; Pūrve Phalguni (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; Maruts compared with A., Mitra and Varuna, 32, 326, 330; the grandfather of the plant silāṭi, 42, 20; Varuna, Mitra, A. kindle Agni, 46, 31; A., Mitra, and Varuna fill the cloud, 46, 103; is glorious through Agni, 46, 148; Agni is A., the lord of beings, 46, 186; Agni invoked to bring A. to the sacrifice, 46, 316; Agni announces man's sins to A., 46, 325; Agni is A. when bearing the secret name of the maidens, 46, 371.
- (b) WORSHIP OF A.
- Prayer to Mitra, A., and Varuna, sons of Aditi, 12, 356; invoked in an Upanishad, 15, 45, 53; worshipped at marriage, 29, 44, 168 sq., 282; 30, 45; invoked in the prayer at the initiation, 29, 64; invoked with the Maruts, 32, 386; invited to the Soma, 32, 408; invoked at sacrifices, 41, 38, 83; 46, 13, 38; invoked in charms to obtain a husband, 42, 94 sq., 323, 491; invoked in a charm for easy parturition, 42, 99, 243; invoked to remove evil

bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 325.

Aryama, a demon harassing children, 30, 211.

Aryan, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hwarenō*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. See also *Āryas*.

Āryanāgilā Sākhā, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.

Āryas, see *Āryas*, and *Caste (d, f)*.

Āryapadmā Sākhā, founded by Ārya Padma, 22, 293.

Āryapadmilā Sākhā, founded by Padmīlā, 22, 288.

Āryarishipālītā Sākhā, founded by Ārya Rishipālītā, 22, 293.

Āryas, definition of *Āryāvarta*, 'the country of the Ā.', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā., 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlêkhas* do not understand the language of Ā., 45, 241; some men born as Ā., some as non-Ā., 45, 339. See *Aryas*, *Ārya*, *Aryan*, *Caste (d, f)*.

Āryasenikā Sākhā, founded by Ārya Senika, 22, 293.

Āryatāpasī Sākhā, founded by Tāpasa, 22, 288, 293.

Āryavagrā Sākhā, founded by Ārya Vagra, 22, 293.

Āryāvalokitesvara, instructs *Sāriputra* in the *Pragñāpāramitā*, 49 (ii), 147-9, 153 sq.

Āryāvarta, n. of India, defined, 14, 2-4. See *Geography (of India)*.

Ārūr, slain by *Gāyāmar*, 24, 58.

Āsā, 'Region,' offerings to, 30, 113 sq.; 42, 486.

Asabana, Kara A., and Vara A., Turanians, 23, 71, 71 n.

Asabani, wife of *Pourudhākhsti*, 23, 225.

Asamaratha, is a rainy month, 43, 106.

Asām-i Yamāhust, chief in the River *Nāivtāk*, 5, 118, 118 n.; 18, 256 n.

Asanvrita, see *Hell (a)*.

Āsandīvat, *Ganamegaya* in, 44, 396.

Asanvānvan, n.p., 23, 203.

Asani, offering to A. at the *Sūlagava*, 29, 352; at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of *Rudra (Agni)*, 41, 160.

Āsāpati, 'Lord of the regions,' offerings to, 42, 486.

Asat, Sk., t.t., that which is not, *τὸ μὴ ὄν*, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-16; *Brahman* cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.

Asat Pāmsava, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.

Āsava (Pali) or *Āsrava* (Sk.), the *Āsavas*, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293-5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; *Buddha* teaches the destruction of Ā., 11, 296-307; the *Ginas* have reached extinction of Ā., 13, 91; the five *Bhikkhus* were released from the Ā., 13, 102; a man becomes a *Samana* by the destruction of the Ā., 35, 251 sq.; twenty-five qualities preventing the destruction of the Ā., 36, 141-3. See *Āsravas*.

Asceticism, badly-practised, leads to hell, 10 (i), 75; *Buddha's* attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 18, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (i), 72-4, 132-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Saṃgha by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the Saddharma-pundarika, 21, xxxvii; pārvirāgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

Ascetics (Sannyāsins, Bhikṣus, Pārvirāgakas, Munis, wandering mendicants).

- (a) Rules for a.
- (b) Laws concerning a.
- (c) Different kinds of a.
- (d) Life and state of a.

(a) RULES FOR A.

Rules for Sannyāsins or a., 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-5, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbāgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a., a man must first perform the duties of the other āramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at Śrāddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

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(b) LAWS CONCERNING A

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Asha, Zd., Righteous Order (com- pare Sk. Rīta).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaśpentas.

(d) Worship of Asha Vahista.

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Bh. and Bhikkhus, 20, 34; are not to be saluted by Bhikkhus, 20, 195, 328; cannot create a schism, 20, 266; 35, 163; a Bh. cannot make one of the requisite number to cause a schism, 20, 266; on the duties of Bh., 20, 320-69; cut off their hair and put on orange-coloured robes, 20, 321; eight chief rules for the conduct of Bh. towards Bhikkhus, 20, 322-5; receive exhortation from Bhikkhus, but cannot exhort Bhikkhus, 20, 323, 324; rules about the Pātimokkha ceremony for Bh., 20, 330 sq.; rules about confession for Bh., 20, 331 sq.; may be taught the Vinaya by Bhikkhus, 20, 334; misbehaviour of Bhikkhus towards Bh. punished by their not having to be saluted by the Bhikkhunī-saṅgha, 20, 335 sq.; rules about the exhortation for Bh., 20, 336-40; not allowed back-scratchers, ointments, making tattoo marks, and similar things, 20, 341-3; the Bhikkhunī-saṅgha inherits from Bh., 20, 343 sq.; occupations forbidden to Bh., 20, 343; rules of conduct for Bh. towards Bhikkhus, 20, 344 sq.; a Bh. carrying away a foetus in her bowl, 20, 345 sq.; food stored up allowed to be handed over to the Bh. by the Bhikkhus, 20, 346 sq.; rules for Bh. in their courses, 20, 347 sq.; rules about the upasampadā ordination of Bh., 20, 349-55; appointment of instructors to Bh. to be made by a formal act of the Bhikkhunī-saṅgha, 20, 352; rules for Bh. at meals, 20, 355 sq.; rules for Bh. about holding the Pavāraṇī, 20, 356-8; cannot perform any official acts towards a Bhikkhu, but a Bhikkhu can do so towards a Bh., 20, 358 sq.; vehicles allowed to them, 20, 359 sq.; not allowed to adopt the forest life, 20, 362 sq.; dwellings for Bh., 20, 363 sq.; rules for Bh. with child who are unconscious of the fact of their conception, 20, 364 sq.; companion appointed for a Bh. under Mānatta penance, 20, 365 sq.; who have thrown off the robes, or joined a sect of Tīthiyas, cannot be

received into the Order again, 20, 366; rules for Bh. about bathing, 20, 367-9; will become preachers of the law, Bodhisattvas, and attain perfect enlightenment, 21, xxx, 256-8; a Bodhisattva must shun Bh. who are fond of banter and chatter, 21, 265; Bh. in the classical dramas, 33, xvii; mentioned before Bhikkhus, 36, 3; he who has outraged a Bh. cannot be converted, 36, 78 n., 177; the first Bh., 49 (i), 192. *See also* Bhikkhus (c), and Woman (e).

Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant).

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṅgha).
- (d) Daily life of Bh (costume, food, medicine, dwelling, utensils, &c.).
- (e) Buddha and the Bh.

(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

The wise man should follow the bright state of the Bh., 10 (i), 25 sq., 25 n.; *the Bhikkhu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirodha), cessation of natural desires, and happiness. He who, even as a young Bhikkhu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (i), 88; the true Brāhmaṇa (Arhat) keeps aloof both from laymen and from Bh., 10 (i), 92; the life of the Bh. praised, as compared with family life, 10 (ii), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (ii), 66, 79, 81-4; 35, 41, 49; characteristics of Bh., worthy of offerings, 10 (ii), 82-4; are independent, 10 (ii), 154-6; the Bh. is a great man; he has overcome desire in this world, 10 (ii), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brāhmā is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, 11 sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 33, xvii; if laymen

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ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Belake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

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Vihāra, 20, 282-4; rules of conduct for Bh. in their lodging-places, in the bath-rooms, in the privies, 20, 294-8; rules about one Bh. warning another in respect of any sin he has committed, 20, 315-19; how conscientiously they make general use of everything given to them, 20, 383 sq.; initiation of Bh., 29, 58 sq. n.; only a Bh., under no disability, can create a schism, 35, 163; recitation of Scriptures, looking after buildings, and seeing to gifts, enjoined for Bh., 36, 92-6; punishments of those who, being unworthy, take the vows, 36, 261-4. *See also* Ordination and Saṃgha.

(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

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Bhrīgu, Buddha in the hermitage of *Bhārgava*, i.e. Bh.'s son, 19, 59; 49 (i), 62, 92.

Bhrīgu, a *Purohita*, converted by his sons, became a monk and reached perfection, 15, 61-9.

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Bhūman, Sk., t.t., the Infinite, 1, 123 n.; where one sees nothing else, hears nothing else, understands nothing else, that is the Bh., 1, 123; is bliss, 1, 123; 34, 163; is immortal, or immortality, 1, 123; 34, 163, 168; rests in its own greatness, 1, 123; explained as the Infinite, 1, 123 sq.; is all this, 1, 123; explained as the Self, 1, 124; 48, 678 sq.; is *Brahman*, 34, xxxv, 162-9; 48, 299-308; in it the ordinary activities of seeing, &c., are absent, 84, 168 sq.; knowledge of Bh., 38, 412.

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Brahmakārya, Sk., t.t., religious studentship, 44, 86, 86 n.; life as a *Brahmācārīn*, see *Brahmācārīn*; the vow of abstinence, esp. chastity, see *Abstinence and Chastity*.
Brahmakāyas, or *Brahmakāyikas*.

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

Brahmaketu, the 77th Tathâgata, 49 (i), 7.

Brahmaliptaka Kula, of the *Kautika Gana*, 22, 292.

Brahmaloka, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n.; *see also* Brahma-world.

Brahman (neut., Nom. Brahma, masc., Nom. Brahman).

- (a) The B. (neuter) in the sense of holy word or priesthood.
- (b) Nature and qualities of the B. (neut.) as the divine principle.
- (c) Names, forms, and symbols under which the B. (neut.) is meditated upon.
- (d) Oneness of the B. (neut.).
- (e) The B. (neut.) and the world.
- (f) The B. (neut.) and the individual soul.
- (g) Devotion to and absorption in the B. (neut.).
- (h) Knowledge of the B. (neut.).
- (i) The higher and the lower B.
- (j) Passages in which B. may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahâmpati, Svayambhû, Hiranyagarbha.

(a) **THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.**

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishnu fond of B. (Veda), 7, 293; those who are first in the Vedas are forms of the B., 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; Palâja tree is B., 12, 90, 90 n.; identified with speech, truth, and the three Vyâhritis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahmakârin, 14, 156; 44, 48; placed its majesty in the Brâhmanas, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and Kshatra, 15, 211; is Brihaspati, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the Dîkshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the sacerdotium or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattra, 26, 452 sq. and n.; B. which is long-lived through the Brâhmanas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; Pragâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmakârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkishra is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rishis are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahmakârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, *see also* Veda (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 48, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) **NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.**

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 28, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-3, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172;

38, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 48, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyā, Avidyā), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sāṅkara impersonal, with Rāmānuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcvi sq.; 38, 101, 133-83; later definitions of B., e.g. as sakṣid-ānanda, 34, xcii; etymology of the word, 34, 14; 48, 158; B., *which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B. is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344; is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 113 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 155 sq., 178 sq.; 48, 15, 34; is the highest of gods, 43, 59, is the first born from above, 44, 159 sq.; not devoid of all difference, 48, 78 101; *the True, Knowledge, the Infinite is B.*, 42, 79 sq., 113, 158, 159 sq., 180, 181, 210, 212, 233, 240, 254, 303, 373, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛiti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d): world of the B., *see* Brahma-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

Meditation on B. under symbols (pratikopāśana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *aham* and *abar*, 38, 216-18; 48, 642; the Great B. is the one *Akshara* into which all beings pass, 43, 34; sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302; meditation on *breath* (Prāṇa) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 81 7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by Vāyu and Prāṇa, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāṇa is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 21, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāgītā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-1, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345; 34, 90, 95; 38, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

'having joy for its *head*,' a figurative representation of B., 48, 637-9; *hearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *bepe* as B., 1, 119; the abode of *Lakṣmī*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, lxx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*,' 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 181; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Puruṣa* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Purusha*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; '*as far as B. reaches, so far reaches speech*;'—*wherever there is B., there is a word; and wherever there is a word, there is B.*, 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Krishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within *Krishna*, 8, 93; *Krishna* greater than B., 8, 96; the great B. is a womb in which *Krishna* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 34, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 163, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxx; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, xoi sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350; *the fishermen are B., the slaves are B., B. are these gamblers; man and woman are born from B.; women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

(e) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhāna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcvi, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxx; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 33, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (*Pradhâna*, *Prakṛti*) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during *pralaya* and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. *See also* Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; *Ātman* or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 258; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c. 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 395; 459, 559, 561; *thou art that* (*tat tvam asi*), 1, 101-9; 34, xxvii, xlii, 23, 31, 54-c, 104, 113, 115 sq., 122, 125, 155, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-33, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *Jam B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (*ātman*) dwells in the B. that it may be immortal', 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 391, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brāhmaṇa he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhāna, 8, 253; final release is assimilation with B., 8, 253, 253 n., 255; 84, 28 sq., 34; 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 320, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brāhmaṇin, 8, 283 sq.; there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twic-born do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Āśramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brāhmaṇs teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by friction all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* Brahmanivāna.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girl earth, full of treasure, for this doctrine is worth more than that, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxx-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know It, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bālāki and Agātasatru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sqq.; knowledge of the B. the highest achievement of a Brāhmana, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyā, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmacārin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; Krishna declared to Arjuna the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 237 sq.; 15, 22, 39; Ganaka turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so (B. may be seen clearly) here in this body; as in a dream, in the world of the*

Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmā, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brahmā, 15, 27 sq.; only pious Brāhmanas worthy of receiving the science of B., 15, 41 sq.; *he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing*, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a delity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brāhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the Gñānakānda, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 138, 157, 159, 321; 38, 8, 162 sqq., 378, 393; *on the qualification of gods for brahma-vidyā or knowledge of B.*, 34, xxxvii, 216-23; 48, 326-35; Sūdras not qualified for brahma-vidyā, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (Vedānta texts, Upanishads), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327; 38, 117 n., 229 sq., 236, 353-63, 372-5, 419; 48, 5, 7; conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bālva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, and Meditation.

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart)', 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Māyā, 34, xxv; lower B. called Īvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuga, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Śaṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.', 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛiti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiraṇyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 732-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâmas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 48, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Kāturmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragāpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmins equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 101; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Indra,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvāja and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumāra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahampati and his 12,000 followers, 21, 5; men may be reborn as Brahmins, 21, 125; seats of B. gained by hearing the Dharmaparyāya preached, 21, 332, 335; is the king of all Brahmakāyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcviii, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.', 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demon, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 86, 50; Brahman (pl.), the highest gods, also long for the righteous man, 86, 221; sons of B.'s mind, 38, 235; compact of Brihaspati with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. Katurmukha, Sanaka, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; Nārāyaṇa alone existed, not B., nor Śiva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the Devas from B. downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahman (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., Vishnu, and Śiva, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* Hiraṇyagarbha, Sahampati, and Svayambhū; B.'s heaven, world of B., *see* Brahma-world.

Brahman, m., t.t., a certain priest. *See under* Priests (a, b).

Brāhmaṇa (masc.), **Brāhmaṇas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (Kṣatriyas).
- (f) B. in Buddhist and Gama texts.

(a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at Śrāddhas, 2, 140; 25, 114; to be fed at Śrāddhas, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a Śrāddha, 2, 145; 7, 252 sq.; 14, 51 sq.; 20, 103, 107, 109, 111; B. who sanctify a company at the Śrāddha, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the Śrāddha, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from Śrāddha feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 30, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 135-9; 30, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice,' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118; legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; prāsita, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the Śimantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the Sautrāmanī is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (1), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the Vedas and a he-goat evince the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven; a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugītā told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 331; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; & not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaiśvadeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 39; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.;

all beings, indeed, pass into the B., and from the B. they are again produced, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i. e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i. e. a Śiṣṭa, 2, 215-18; 14, 38-40; 25, 509; Lakṣmī resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (2; knowledge of);—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Śūdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Sāvitrī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Aśvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219-22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to

slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śiṣṭas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KṢHĀTRIYAS).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to P

2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253-6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to other B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225; king's duty towards learned B., 7, 21-3; 25, 221, 229 sq., 237, 239, 323, 397-9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vṛśhalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201; 25, 369; 33, 338; King Ganaka Valdeha testing the knowledge of the B., 15, 121-49; B. and Kshatriyas are nothing but the Self, 15, 182; 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216; there is no difference between kings and B., 33, 220; he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116-18; are not qualified for the rāgasūya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Rājanyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (b).

(f) B. IN BUDDHIST AND GAINA TEXTS.

Buddhaghosa a learned B., 10 (i), xxi; etymology of Bāhmana, Pull for B., 10 (i), liv, liv n., 89, 89 sq. n.; the Buddhist saint, the Arhat, as the true Brāhmana, 10 (i), 39, 89-95; (ii), 89, 113-17, 151 sq., 171-4, 179, 195, 207 sq.; 13, 78-80; 36, 26-8, 28 n., 314; a true B. goes scatheless, though he have killed father and mother, 10 (i), 70, 70 sq. n.; pleasant is the state of a B., 10 (i), 79; no one should attack a B., but no B. should let himself fly at his aggressor, 10 (i), 90; *a man does not become a B. by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a B.*, 10 (i), 90 sq.; three kinds of B., Tittthiyas, Āgīvikas, and Niganthas, 10 (ii), xlii; as described in the Sutta-Nipāta, 10 (ii), xlii sq.; there are B., born in the family of preceptors, friends of the hymns, who commit sins; their birth does not save them from hell nor from blame, 10 (ii), 23; converted by Buddha, 10 (ii), 40-2, 52, 79 sq., 103-6, 186-213; Buddha's description of the pious customs of the B. of old, and their gradual degeneration, 10 (ii), 48-52; a Thera called a B., 10 (ii), 57; Buddha the best of the five B., 10 (ii), 59; disputatious B., contrasted with Buddha, 10 (ii), 63; B. together with B. ask truly, Art thou a B.? 10 (ii), 75; to whom a B. should offer, 10 (ii), 82-4; Buddha warns Keriya not to invite him, because Keriya is intimate with the B., 10 (ii), 97; is a man a B. by birth or by deeds? 10 (ii), 108-17; a B. may, by intense meditation, cause an earthquake, 11, 45 sq.; will honour the remains of the Tathāgata, 11, 91, 99, 247; Samana-brāhmana, B. by saintliness of life, 11, 105 sq., 105 n.; compared to the Scribes and Pharisees of the New Testament, 11, 160; their phraseology assumed a different meaning when used by Buddha, 11, 161-5; Buddha's criticism of the teaching of the B. as to

- union with Brahman, 11, 171-85; various B. teach various paths, such as the Addhariya B., the Tittiriya B., the Kbandoka B., the Kbandava B., the Brahmadariya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brāhmanagahapatikā), 11, 258 n., 261; behave badly at dinners given to them, 13, 152; the Lokāyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gaiyas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahāvīra, 22, 63, 66, 82 sqq., &c.; 43, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahāt, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50-6; a true monk who is exempt from all Karman is a true B., 45, 138-41; called 'holy cats' by Ādraka, 45, 117; B. and Samanas, see Holy persons. Castes, Priests, and Srotriyas.
- Brāhmana** (neuter), title of texts, 'sayings of Brahmins,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Āranyukas, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii-xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhitā to be studied, 25, 144; Grihya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 48, 240; B., Mantras, and arthavādas, 48, 330; see also Aitareya-B., Kaushītaki-B., Pañkavimsa-B., and Satapatha-B.
- Brāhmanadharmikasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhyāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmanaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as Brīhaspati, q.v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Jainism in it, 22, xxxii.
- Brahman-slaying**, see Brahman-hatyā, and Brāhmana (d).
- Brahmapura**, city of Brahman, 34, 178. See Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasamsthā**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, see Veda (c).
- Brahma** Sikhin, n. of a Brahmaprākāya god, 21, 5.
- Brahmasūktā**, in the Samhitopanishad of the Ātharvans, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; see Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upanishad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarāṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, see Brahman (b).
- Brahmavidyābharana**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, see Meditations.
- Brahma-world** (world of the Brahman, neut., or of Brahman. masc.).

absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (brahma-kārya), 1, 130 sq.; 38, 384; details about it, its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by Prāgāpati, 1, 142; *having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman*, 1, 143; obtained by him who performs the duties of studentship, householdership, and of the mendicant, 1, 144; is water, 1, 279; by life-long service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted Snātaka will never fall from it, 2, 226; obtained through the Brāhma marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise Brāhmana came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; Satyaloka or B., 8, 234 n.; the highest goal of Brāhmanas and Kshatriyas, 8, 255; Mātanga, the Kāṇḍāla, went to the B., 10 (ii), 23; he who pretends to be an Arhat, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185-7; the Iddhi of reaching in the body up to the B., 11, 214; Sudassana entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a Brāhmana who follows the rules of the law, 14, 224; by teaching the rule of Prāgāpati one becomes exalted in it, 14, 332; Brahman (neut.) seen

in it, as in light and shade, 15, 22; worlds of Prāgāpati woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on Om, 15, 282; 34, 174; he is led up to the B. by the Sāman, 15, 282; 34, 173; 48, 311 sq.; Hiraṇyagarbha dwells in the B., 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanishṭhas and Ābhāsvaras in the B., 21, 340, 346; a pious Brāhmana goes to the highest dwelling-place, 25, 92, 92 n.; is the small ether, 34, 180; not 'the world of Brahman,' but 'the world which is Brahman,' 34, 180 sq.; 48, 751 sq.; how far is the B.? 85, 126 sq.; one of the four great continents, 35, 130; Arhatship or birth in the B. the two highest rewards of universal love, 35, 279; the Bodhisat reborn in the B., 36, 19, 22; one of the fourteen worlds, 48, 328, 429; on the passing away of the effected B., at the pralaya the souls go to the highest Brahman, 48, 749 sq.; reached by mendicants, 49 (i), 128. *See also* Worlds.

Brahmayagña, *see* Veda (c).

Brahmīsundarī, n.p., at the head of the nuns in Kīshabha's time, 22, 284.

Brāhmī-upanishad, not a title of the Kena-upanishad, 1, lxxxiii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

Brahmodya, t.t., riddles from the Veda, given at Śrāddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

Brahmopaniṣad, *see* Brahma-upanishad.

Brahmopāśana, t.t., meditation on Brahman, and pratikopāśana, 1, 201.

See **Brahman** (c, b).

Brahmo Samāj, 1, lxiv.

Breath (Sk. prāṇa).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 30, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (prāṇa-vrata), 15, 98; management of b. to bring about Tāoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the Paṭidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prāṇa, meaning b., spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called āna, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called Āma, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 43, 729 sq.; prāṇa springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāṇa or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 49, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, b. in the mouth, or chief vital air, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 38, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief Prāna, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84-91, 93-6; 45, 575; according to the Sāṅkhyas, the combined function of all organs, 38, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of Vāyu, 38, 91 sq.; is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102; glorified in the Udgītha-vidvā, 38, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—Vāyu among the Devas, b. (prāna) among the Prānas, the end of all, 1, 58; 34, lxxiv; 38, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201-4, 274 sq.; 38, 256; when b. departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; b. and speech swallow each other; speech is the mother, b. is the son, 1, 256; the inner Agnihotra, or the offering of b. in speech, and of speech in b., 1, 266, 283; 48, 294 sq.; see also Prāṇāgnihotra; is the beginning of all words, 8, 353; the triad of mind, speech, b., 15, 93-7; is one of the *pañcagānāḥ*, or 'five-people,' 34, 260-2; speech, b., and mind presuppose fire, water, and earth, 38, 78 sq.; b. and speech, male and female, 48, 285; speech

created B., B. the Eye, 48, 377 sq. See also Prānas.

(d) B. AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214; all these beings merge into b., and from b. they arise, 1, 20; 34, 85 sq.; 48, 569; prāna, spirit or b., is all whatever exists here, 1, 49, 120; 34, 61; 44, 15; prāna or b. is the highest Brahman, 1, 55-8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sq.; 15, 65, 112, 154, 194; 34, xxxiv, 84-7, 97-106, 272; 38, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 38, 84 sq., 186 sq.; 48, 636 sq.; is sattyā, the true, 1, 209; all things are supported by b., 1, 210; 15, 275; 48, 47 sq.; *Indra said: 'I am Prāna (b.), O Rishi, thou art Prāna, all things are Prāna. For it is Prāna who shines as the sun, and I here pervade all regions under that form,* 1, 219, 236, 294; 48, 250-4; is Hiraṇyagarbha, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into b. or Brahman, 1, 288-90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and Indr's self, 1, 299 sq.; Aditi arises with Prāna, 15, 16; b. in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229-31; the Person (puruṣa) is the b., 15, 38; 25, 513; is the one god, 15, 142; 34, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 34, 231; 48, 569; Time (Kāla) is b., and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the bhūman b. or the highest Self? 34, 162-8; through knowledge of the b. as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of b. the gods aroused the sun, 42, 51; Prāna, life or b., exalted as the supreme spirit, 42, 218-20, 622-6; Prāna as a rain-god, 42, 218 sq., 623 sq.; is the Vīśvagyotis, 48, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

Breathings, see Prāṇas.

Bṛibu, Bharadavāga accepted cows from the carpenter B., 25, 424, 424 n.

Brick Hall, the, at Nādika, 11, 24, 25 n., 27.

Bṛihadāraṇyaka - **upanishad** quoted, 8, 401; 88, 421-3; 48, 773-5; King Ganaka in the B., 12, xlii; portion of the Satapatha-brāhmaṇa, 15, xxx; 44, xlii, xlix sq.; editions of it, 15, xxx; in the Kāuśa and Mādhyandina texts, 15, xxx; 34, lxxxix, 134, 260 n., 262 sq.; 38, 211, 308; 48, 403, 422 sq., 544, 735; translated, 15, 71-227; germs of Māyā doctrine in the B., 84, cxvii, cxx sq.

Bṛhadratha, u.p., 46, 33, 36.

Bṛhadratha Aikshvāka, n. of a king, taught by Śākāyana, 15, xlvii, 287-90, 326-9.

Bṛhaduktha Vāmadevya, worshipped at the Tarpana, 80, 244; a Rishi, saw the Āpṛiverses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

Bṛhaspati, or **Brahmanaspati**, the Lord of Prayer.

(a) B. in mythology.

(b) Worship of B.

(a) **B. IN MYTHOLOGY.**

B., the lord of *Bṛihati* or speech, 1, 6; 15, 82; meditated on the udgītha, 1, 6; chief among domestic priests, 8, 89; is the lord of Brāhmaṇas, 8, 346; a form of Agni, 12, xvi sq. n.; 14, 216; 32, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294; is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq.; 46, 190; B. Āngirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of Pragāpati was appeased by B., 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become Śukra, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is

the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by Soma, 26, 258 sq.; the wise, 26, 286; Sonia begotten by B., 26, 366; Dhātṛi shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; Pūshan has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the Purohita of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents Agni and Indra, 32, 246 sq. n.; 43, 134; offered the Vāgapeya, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is Āngirasa, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; Maruts, Āditya, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the Vasus, 42, 135; Indra, B., and Sūrya in a list of gods, 42, 160; Indra *Brahmanaspati*, 42, 163, 213; B. punishes him who withholds the sterile cow from the Brāhmaṇas, 42, 178, 660; undid Vala, 42, 193, 596; deity of *Bṛihati* metre, 43, 53, 330; share of *Savitṛi* and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; Indra's ally against the Asuras, 43, 192; B. and Indra, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) **WORSHIP OF B.**

Offerings to B., 2, 108; 26, 23 sq.; 348; 29, 85, 85 n.; 41, 82, 113, 116, 120-3, 125; worshipped at the

Upanayana and else in connexion with studentship, 2, 294, 294 n.; 25, 454 sq.; 29, 65, 65 n., 190, 315 sq., 362; 30, 177, 251 sq.; Mantras in praise of B., 7, 266; the *Hotri* invokes the help of B. for his work, 12, 135; prayers and invocations to B., 12, 355; 14, 216, 318; 15, 45, 53; 26, 23 sq., 59, 59 n.; 41, 383; 48, 291; invoked to cleanse from sin, 14, 250; animal victim (barren cow) for B., 26, 219 sq., 388 sq., 389 n.; 44, 411, 411 n.; worshipped at the wedding, 29, 32, 286; 30, 188; the animal slain for the hospitable reception of a priest is sacred to B., 29, 88; (lord) of the Brahman, invoked for protection, 29, 280; invoked at the house-building rite, 29, 347; 42, 140; invoked for success in trade, 30, 178; invoked to protect cattle, 30, 184; 42, 143; worshipped at the *Tarpana*, 30, 243; the *Bṛhaspatisava*, or B. Soma feast, 41, xxiv sq., 34 sq., 34 n.; offering to B. at the *Vāgapeya*, 41, 21 sq., 23, 36, 38 sq.; offering to B. at the house of the *Purohita*, 41, 59; sacrifice to Mitra and B., 41, 66-8; offering to B. *Vāt*, 41, 70 sq.; invoked in medical charms, 42, 29, 554; invoked to promote virility, 42, 32; invoked for long life, 42, 47, 49; invoked against sorcerers, 42, 65; *Brahmanaspati Gātvēdas* invoked to render the inauspicious auspicious, 42, 110, 541; B. and *Bhaga* join (husband and wife?) together, 42, 135; invoked against rivals, 42, 211; one of the gods worshipped at the *Mitravindā* sacrifice, 44, 62-6; his share of the *Agnihotra*, 44, 81; worshipped at the *Arvamedha*, 44, 281, 402; invited to the sacrifice together with *Agni*, 46, 281.

Bṛhaspati, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 314; Sukra and B., sons of *Bhrigu* and *Āṅgiras*, 19, 10; 49 (i), 8; the great ascetic B., deduced by a woman, begot *Bharadvāja*, 19, 44; 49 (i), 44, 44 n.; addressed *Indra's* son *Gayanta*, 19, 96; 49 (i), 93; the Moon begot *Buddha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

Bṛhaspati, n. of an author of heretical doctrines, 15, li; disregards the *Karma-Kāṇḍa*, 48, 409; the author of a materialistic and atheistic *Smṛiti*, 48, 412.

Bṛhaspati, n. of the author of a law-book; conversation between *Manu* and B., 25, lxxix; on *Manu's* attitude towards *Niyoga*, 25, xciv, 339 n.; remodelled the *Manu-smṛiti*, 25, xcvi, cix; 33, xii, 274; mentioned in the *B.-smṛiti*, 33, 284.

Bṛhaspati-smṛiti, on the *Manu-smṛiti*, 25, xiv, xvi sq.; a *Vārttika* on the *Manu-smṛiti*, 25, cviii-cx; its date, 25, cix sq.; 33, xvi, 275 sq.; its relation to the code of *Manu*, 33, 271-5; relation between *Nārada-smṛiti* and B., 33, 274 sq.

Bṛhati, see *Metres*.

Bṛhatsāman, the descendant of *Āṅgiras*, 42, 171.

Bṛhat-Saṅkha-Dharmaśāstra, in prose and verse, 25, xxi sq.

Brothers, see *Family*.

Būz, n. of a demon, 47, 58.

Buddha.

(a) Names and titles of a B.

(b) Appearance of a B. in the world.

(c) Life of Gotama B. *Sakyamuni*.

(d) Bodily and mental characteristics of a B.

(e) Transcendent knowledge and miraculous powers of a B.

(f) Gotama B. as a preacher and teacher.

(g) The Dhamma or Doctrine of B.

(h) B. and his Order.

(i) Deification and worship of B.

(j) Plurality of Buddhas.

(a) NAMES AND TITLES OF A B.

Names or religious titles of B., 10 (i), 49-52; (ii), x, xv n., 89; 19, 170 sq.; 49 (i), 155 sq., 181-4; called *Nāga* or *Mahānāga*, 'the great elephant,' 10 (i), 77 n.; *Sugata*, title of B., 10 (i), 69, 94, 94 n.; (ii), x; 48, 514, 520, 531, 544; his title *Tathāgata*, 10 (i), 94 sq. n.; (ii), 14, 37, 39, 76-8; 11, 147 n.; 13, 82 sq. n.; 19, 167, 167 n.; 49 (ii), 133; *Gina*, name of a B., 10 (ii), x, 127, 186; 18, 91; 19, 275; 21, 8, &c.; 49 (i), 173; *Sakyamuni*, the *Sakya* sage, 10 (ii), x, 186; is a *Samana*, 10 (ii), xiv; is an ascetic or *Muni*, 10 (ii), xiv sq., 42; addressed as *Sakka*, 10 (ii), 58, 196, 202, 207 sq.; is the King of the Law (*dharma-rājan*), 10 (ii), 102;

21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called *Tevigga*, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 260, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40; 49 (i), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (*devātideva*), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by Gaiṇas and Buddhists, 22, xx, 264; 45, 45, 45 n.; calls himself a Brahman, and a king, 36, 8, 8 n., 10, 25-30.

(b) APPEARANCE OF A B. IN THE WORLD.

Enjoyed the pleasures of heaven before he was born the last time, 10 (i), 35 n.; difficult is the birth of a B., 10 (i), 49, 52; 19, 369 sq.; 49 (ii), 69; his seven re-births before his last, 11, 288; is not subject to *Nirvāṇa*, but only produces a semblance of it, and he repeatedly appears in this world, 21, xxv sq.; has existed since time immemorial, is the *Ādibuddha*, 21, xxv sq., 154 sq., 154 n., 224 sq.; is unlimited in the duration of his life, he is everlasting, 21, xxx, 298-310, 300 n.; appears in the world for the one object only, to open the eyes of creatures for the *Tathāgata*-knowledge, 21, 40; the self-born One, 21, 45-7, 114, 217 sq., 309 sq., 362, 440; the son of B. who has completed his course shall once be a *Gina*, 21, 48; he who knows the law of the Buddhas becomes a B., 21, 53; when one becomes B., then one will be completely extinct, 21, 63; has preached the law in thousands of worlds, 21, 242; beautiful visions of the preacher of the Lotus of the True Law, he sees himself as a future B., 21, 278-80; B. and the *Bodhisattvas*, 21, 294 sq., 297; his complete extinction a mere device, 21, 303-8; 'He will spread the bundle of grass on the terrace

of enlightenment,' i.e. he will become a B., 21, 391 sq., 392 n.; how do you know that B. existed? 35, 109; 36, 206-43; why must there be only one B. at a time? 36, 47-51; *there is one being, O brethren, who is born into the world for the good and for the weal of the great multitudes, out of mercy to the world, for the advantage and the good and the weal of gods and men. And what is that being? A Tathāgata, an Arahāt B. supreme*, 36, 56; a preacher of the Law becomes a B., 49 (i), 185, 187. See also below (i).

(c) LIFE OF GOTAMA B. SAKYAMUNI.

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58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

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(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(i) DEIFICATION AND WORSHIP OF B.

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(j) PLURALITY OF BUDDHAS.

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19, 146; 49 (i), 7; all B. or Ginas of past ages have 'gone out as a lamp,' 19, 275; Kaityas in honour of former B., 19, 323; the seven supreme B. worshipped in a snake-charm, 20, 77, 77 n.; cannot be deprived of life by violence, their death is natural, 20, 247; Bodhisattvas who had propitiated hundred thousands of B., 21, 3; B. who had reached final Nirvāṇa, became visible in the Buddha-fields, 21, 8, 10; how they preach in numerous Buddha-fields, 21, 10 sq.; miracles always appear when B. are about to preach, 21, 16-29; appearing like golden columns, &c., 21, 24 sq.; disciples of Buddha shall become B. in the future, 21, 45 sq., 59, 89, 112-15, 128, 189 sq.; all former B., many thousands in number, taught only one vehicle, 21, 49, 53; the former B. encourage Buddha to preach the law, 21, 55 sq.; the B. have spoken in many mysteries, 21, 59; Bodhisattvas will in future be B., 21, 60; their thirty-two characteristics, 21, 62 sq.; men who think of becoming B. themselves, compared to the highest plants, 21, 126; a thousand less four B. have to appear in the Bhadrakalpa, 21, 193; the seven Tathāgatas, the seventh being Buddha himself, 21, 193; by the power of Buddha there appear the Tathāgata-frames in thousands of Buddha-fields, all preaching the law, 21, 231 sqq.; all the Buddha-frames are Buddha's own proper bodies, 21, 238, 300 n.; the wise preacher must always think 'How can I and these beings become B.?' 21, 270; the preacher must always feel towards B. as if they were his fathers, 21, 271, 273; the apparition of the B. tends to the welfare of men, 21, 303 sq.; future and past B. will be seen by him who promulgates the Lotus of the True Law, 21, 369; Buddhist theory of former B., and Gaiṇa theory of Tīrthakaras, 22, xxxiv sq.; B. or Tathāgatas used in the sense of Tīrthakaras, 22, 32; 45, 314 sq., 314 n., 320, 320 n., 332; the relics of B. are worshipped not

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Buddhabhadra, translator of the Kwo-hu-yin-ko-king, 19, xxv.

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- (d) The twice-born c. or Āryans.
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Child, Children.

(a) Religious beliefs about ch.

(b) Religious ceremonies connected with ch.

(c) Ch. in physiology, law, and custom.

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Chatter, sin of unseasonable, 5, lxi, 287 sq., 288 n., 290-3; 24, 11, 11 n.; 37, 152.

Chest, the imperishable, which has the sky for its circumference and the earth for its bottom, &c., 1, 49 sq.

Child, Children.

(a) Religious beliefs about ch.

(b) Religious ceremonies connected with ch.

(c) Ch. in physiology, law, and custom.

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Cow, cows.

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(b) C. in mythology and mysticism.

(c) Miscellaneous.

(a) **SACREDNESS OF THE C. AND ITS PRODUCTS.**

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islam.

(d) In Confucianism and Taoism.

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Death.

(a) D. personified, a deity.

(b) D. in religious belief and philosophy.

(c) D. in religious ceremonies.

(a) **D. PERSONIFIED, A DEITY.**

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- (a) In Iran.
- (b) In India.
- (c) In China.

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Impurity is being possessed of d., 4, lxxii-lxxxi; 18, 342, 342 n.; threaten the new-born child, 4, lxxix sq. and n., 184 n.; 24, 319; concourse of the d. at the gate of hell, 4, 24, 24 n.; 5, 15 sq., 36; 24, 28 sq. and n.; improper ceremonies appropriated by them, 4, 26 n.; 5, 369, 369 sq. n.; 37, 23, 194; the six chief d. and Angra Mainyu, 4, 139 n.; repelled and destroyed by fire, 4, 184 n., 272; 5, 317, 342-4; 24, 277, 355 sq.; 37, 122; cock and dog drive away the d., 4, 197, 197 n.; 5, 73, 331 n.; 24, 293 sq.; Aharman formed many d., 5, 6; discomfited, and destroyed, 5, 8, 25, 198 sq., 230, 364, 367; 18, 85; 24, 83 sq., 101; 37, 227 sq.; 47, 125; names and accounts of d., 5, 9 sq., 18 sq., 27 sq., 105-14, 128 sq., 215 sq.; the assistants or confederates of Aharman, 5, 15-17; 18, 93-113; their incursion upon the world, 5, 17-19, 28; 37, 254 sq.; the *Mâzînikân* d. (*Mâzainya daçva*), 5, 18; 18, 105, 105 n.; 37, 221, 221 n.;

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(a) IN CHINA.

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(b) Its nature and character.

(a) **HOW TO REACH IT.**

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(a) In India.

(b) In China.

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(a) IN INDIA.

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Fathers (Pitris, Manes).

(a) The F. in Mythology.

(b) The F. and Morality.

(c) Worship of F.

(a) THE F. IN MYTHOLOGY.

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Ēridūn = Thraētaona, q. v.

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Fiend, see Māra.

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Fire.

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India: the sacred f.

(e) F. worship in India: the three or more sacred fires.

(f) F. worship in India: the Agnihotra or f.-offerings.

(g) F. worship in Iran.

(a) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharmān mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vaisvānara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brāhmaṇa, in water, and in Kuśa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two aranis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42; 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 36, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, 111, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (a, c). *See also* Parables (f), and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 239 sq.; 25, 167; worship of Agni and Âtar, 4, 111; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrân F., 5, 38, 41, 173, 229; the F. Vâzist opposes the demon Apâdsh,

5, 171; the F. Frôbâ, 5, 229; Krishna is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrigu, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrigu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 38, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. *See also* Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

Do not rinse the mouth or spit before the f., 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq.; 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq.; 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 33, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94; 14, 36; 33, 222; a Brahmakārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikarāna, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Sūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmana or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvans of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kāśyapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmana, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq.; 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyādheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agniprayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sūtikāgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16; is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragāpati, 44, xviii; the f. is faith, the glue is truth, 44, 46; by sacrificing with f. produced by two Aranis of Āsvattha tree, Purūravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (a).

(2) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakosala, 1, 64-7; libations in the Gārhapatya, Dakṣiṇa, and Āhavanīya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vaisvānara Self, 1, 89; the teacher holds, with regard to alms, the place which the Āhavanīya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Āhavanīya and Gārhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 48, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gārhapatya f. is a house, 12, 272; the Agnyādhāna (Agnýādheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarādheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthāna, or worship of the s. f., 12, 338-60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prānas, Apāna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 26, 198; the dīshṭayas or hearths, 26, 147-55, 148 n., 441-6; 41, 317 sq., 317 n.; 43, 241-5, 358, 360; if weakness comes upon the sacrificer, he is led to the Āhavanīya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Sattras, 26, 441-6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 34, 146; as the Gārhapatya the highest Self may be represented because it is the Self of all, 34, 150; asixth f. mentioned by the Vāgasaneyins, 38, 147-9; the making of the fire-pan (uklā), 41, 229-46; 44, 379 sq.; building of the Gārhapatya hearth, 41, 298-319; 43, 117-21; spells put into the s. f., 42, 76; Ukhyā f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 298, 298 n.; the f.-pan a womb, 43, 341; f.-pan represents the universe, 43, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375-80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvāhārya-pātana f., 44, 83, 178, 183;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200; by burning the Sacrificer they unite him with his f., 44, 200-2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kāsis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412; Agnidhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(f) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prānas, 1, 89-91; 15, 279 sq.; 38, 249-52; 43, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 253; 8, 191; 38, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 29, 150, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 43, 274, 297, 297 n., 299, 356; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 14, 18 sq., 89, 136, 172, 286 sq., 386, 392; 30, 15 sq., 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the Gasilas, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 13, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (i), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brāhmanas better than A., 14, 138 sq.; 25, 229; the Nāmiketa rite a kind of f.-sacrifice, which leads to heaven, 15, xxi sqq., 4 sq., 9, 12; 54, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 5, sqq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 132, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 34, lxxviii; 38, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the *Kunda-pâyins*, 38, 250 n., 251, 314; transference of the fire from the *Gârhapatya* fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the *mahâpitriyagâ*, 38, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; Uddālaka Āruṇi's teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; Gaṇaka of Videha on the A., 44, 112-15; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

cattle, 44, 126; the A. of one who performs a sattra, 44, 175; expiatory ceremonies in connexion with the A., 44, 178-96; the A. is a sacrificial session ensuring death in old age, 44, 178; sacred to Praçâpati, 44, 183; is a long sacrificial session, 44, 197, 200; how it is performed when the Agnihotrin dies, 44, 197-200; tainted is the A. of one who is dead, 44, 198; prayers for the morning and evening service, 46, 37 sq., 39, 42 sq., 317; speaking of truth incumbent on the Agnihotrin, 48, 303.

(g) F. WORSHIP IN IRAN.

Sacredness and worship of f. in Zoroastrianism, 1, xxii; 4, xiii, lxii, lxiv, lxxv-lxxvii, lxxix sq.; 5, lxi, 298-300, 298 n., 299 n., 375, 375 n., 392-6; 18, 163 sq., 164 n., 171 sq., 290 sq.; 31, 258; 37, 231, 256 sq., 350 sq., 358, 368, 470; 47, 91, 154, 161, 161 n.: Ardashir blamed for destroying the sacred f. of the Muleik ut-tavâif, 4, xlv sq.; keeps away or kills the fiends, 4, lxxvi, lxxix sq., 115, 184 n.; 5, 229, 317, 342-4; 37, 122; 47, 141; the sacred Bahrâm (Vâhrâm) f., 4, lxxvi, 115 n., 272; 5, 185, 202, 206; 24, 96; 47, 161, 161 n.; meritoriousness of bringing f.-brands to the Dâityâ-gâtû, or Bahrâm f., 4, 115-19, 115 sq. n.; kept to watch over a pregnant woman and a new-born child, 4, 184 n.; 5, 316 sq., 322; 18, 59, 59 n.; 24, 277; 37, 480; 47, 30; how often the f. of Ahura-Mazda must be fed, 4, 256, 256 n.; they who treat not friendly his f., offend Ahura-Mazda, 4, 281; worship of the f. one of the three (four) best things in the world, 4, 293; 18, 417; offerings not to be made, without looking at the f., 4, 347; worship of the f. re-established by Pêshyôtanû, 5, li, 227, 230; on the nature of the five kinds of f., 5, 61-4, 61 n.; the sacred f. *Curasp* (*Gârû-asp*), 5, 173, 229; 24, 271, 271 n.; 37, 190; opposed to witchcraft, 5, 155; the f. *Vimâsp*, 5, 218; consecration of f. and water, 5, 224-7; prayer on presenting anything to the f., 5, 333, 333 n.; advantage of keeping a f. in

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- (b) In Islam.
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- Ginakaṭpika**, a, who wears no clothes, 22, 57 n.
- Ginas**, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217-85; adoration of twenty-four G., 45, 159, 163. *See also* Buddha (f), Saints, and Tīrthakaras.
- Ginns**, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and g., 6, xiv, 151; 9, 301 sq., 304 n.; hysterical symptoms explained as possession by g., 6, xxi; Mohammed's vision of g. crowding around him, 6, xxx; Muslim belief in the g., 6, lxx sq.; those who made the g. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with g. and men, 6, 160, 218; 9, 236; mankind and g. together could not produce the like of the Qur'ān, 9, 10; Iblis was of the g., 9, 20; Mohammed said to be possessed by a g., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in g., 9, 155; misbelievers among g. and men, 9, 226; listened to the Qur'ān, 9, 228; g. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by g., 9, 305 n.
- Giribhaga**, in *Magadha*, 10 (u), 67.
- Girirāghosha**, the 12th Tathāgata, 49 (ii), 6.
- Girirāghosha-vara**, the 49th Tathāgata, 49 (ii), 6.
- Girls**, *see* Woman.
- Girnār**, mount, on its summit Arish-nemi reached Kevāla, and died, 22, 277, 279; Mount G. or Raivata, sacred to Gaiṇis and Hindus, 45, 115 n.
- Gishva**, a god, a name of the great self, 8, 219, 312.
- Gisti**, n.p., 23, 212.
- Gītā**, i. e. Bhagavadgītā, q.v.
- Gīvan** Sailini, said that speech is Brahman, 15, 152.
- Gīva**, Sk. t.t., individual or personal soul, 34, xxv. *See* Self, and Soul.
- Gīva**, n.p., *see* Givaka.
- Gīvaka** Komārabhakkā, physician of King Bimbisāra and one of the chief partisans of Buddha, 13, 191-3; 17, 180 sq., 193-6; 19, 211, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172-94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.
- Gīvala** Kailaki, quoted, 12, 336.
- Gīvanmukti**, t.t., release of one while still living. *See* Emancipation, and Nirvāṇa.
- Gīw**, son of Gudarz, 5, 118.
- Gladness**, goddess, worshipped at the Pravargya, 44, 453.
- Glāva** Maitreya, other name of Vaka Dālbhya, 1, 21.
- Glory**, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.
- Glow-worm**, seen disappear here and there in darkness, 8, 239.
- Gñāna**, Sk., knowledge, pure intelligence or thought, 34, xxv.
- Gñānagupta**, or Gñānakūta, translated the Fo-pen-hing-tsih-king, 19, xxix; Chinese translation of the Saddharma-puṇḍarīka, by G. and Dharmagupta, 21, xix-xxi, xxiii.
- Gñāna-kānda**, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx; systematized by the Uttara Mīmāṃsā, 34, x, xii; includes Aranyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the saṃsāra to be obtained by the G. only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (f).
- Gñānakara**, n. of a son of a Buddha, 21, 157.
- Gñātriputra**, *see* Mahāvira.
- Gñātris**, Mahāvira of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339. *Gñātrī Shanda*, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the *Brāhmaṇa*, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. See also Agā, and Animals (c, g).

Gōbhā-abū, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Grihya-sūtra, and Khādīra Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmaṇa, 30, 3-11; translated, 30, 13-132.

Goblins (piśāṅgikās) reside in hollow trees, 13, 318; g. or Bhūtas, see Bhūtas, Demons, Piśāṅkas, Rākshasas, and Superhuman beings.

God.

(a) G. or Allāh in the Qur'ān.
(b) G. (Heaven, Thien, Ti) in Chinese Sacred Books.

(c) G. (Yazdān) in Zoroastrian Sacred Books.

(d) G. (Isvara, the Lord) in Sacred Books of India.

(a) GOD OR ALLĀH IN THE QUR'ĀN.

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; there is no G. but He, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginn, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; say, 'He is G. alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!' 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 176, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 10; obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Muecans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 155; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; -- the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 254, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 219 sq., 252, 262 sq.; 9, 6, 31, 55, 63, 71, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 11; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allāh.

(6) G. (HEAVEN, THIEN, TI) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196-8, 177 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of Ti' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 187 sq., 289 n.; employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shāu, 3, 130, 222; Wān's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinance of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wān in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kāu, 3, 379; King Wān served G., and so secured the great blessing, 3, 381, 392; speaks to King Wān, 3, 391 sq., 391 n.; worshipped by King Wū after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shāu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwān's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquillity, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thāi-wū's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 8,

390 n.; Kiang Yuan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsian expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419, 23; the work of G. in nature, 16, 48, 50-3, 155-7, 126 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 251 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 279, 309; accepts victims which are complete and entire, 27, 282; produce gathered from 'the acres of G.', 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tao before G., 39, 50, 60, 68 sq., 84, 213; Taoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tao, 39, 146 sq., 367; the Taoist sage ascends among the Immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tao requires submission, coming near our idea of G., 40, 38 n. See also Heaven (a), Tao, Thien, and Ti.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23; religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.', 5, 112; prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdân, plur., 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139 51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166 8; inconsistency of those who ascribe both good and evil to G., 24, 173-202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

One God—who is he?—swallowed the four great ones, he, the guardian of the world, 1, 58; fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 34, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74; 34, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260-7; 19, 195; 34, xxviii, 16 sq., 46, 48 sq., 61, 135-42, 243, 254, 263-6, 270 sq., 328; 38, 24 sq., 183, 416; 48, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 43, 352; rules the Pradhâna, 15, 235 sq.; 34, 431 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 40 (i), 176; created the king, 25, 16; created Punishment, His own son, 25, 268 sq.; not a mere operative cause, 31, li, 281, 431-40; 48, 113, 322 sq.; has a shape consisting of the threefold world, 31, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; worshipping Him with the proper works man attains to perfection, 8, 127; 48, 700; dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine, 8, 129; 48, 557; is eternal, 8, 157, 186 sq.; 34, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 323; 34, xxix, xxxiv, xlix, 279, 329, 343-6, 434 sq.; 34, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; should one fly, even after furnishing oneself with thousands upon thousands

of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause, 8, 192; He is without symbols, and also without qualities, nothing exists that is a cause of Him, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 112; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 21, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahman-world is reached, 15, 236; He sees without eyes, He hears without ears, without hands and feet He hastens and grasps, 15, 248; 48, 476; spreads out one net (samsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 203; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxvii, 15, 79, 125, 136 sq., 329, 347; matter and souls constitute the body of G., 34, xxviii; Sâṅkara's personal G., is something unreal, 34, xxx; Râmânuga's Brahman is a personal G., 34, xxx, exxiii sq., exxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77-81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Valvânara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power*, 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Sruti and Smṛiti, 34, 358; the Lord Paṣupati, Siva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 88, 389; 48, 414, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists*, 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nārāyaṇa, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gaiṇas hold that there is no G., 48, 516; *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vāyu, He is Sun and Moon*, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman*, 48, 770. See also Brahman, Creator, Great One, Īś, Īśvara, Ka, Kṛishṇa, Nārāyaṇa, Person (Purusha), Pragāpati, and Self (highest).

Godāna, Godānakarman, see Hair.

Godāsa, founder of the G. Gana, 22, 288.

Goddesses: the powers of the gods represented by their wives, 1, 151 n.; Hsüan Kiang appears like a goddess, 3, 436, 436 n.; fame, fortune, speech, &c., 8, 90; offerings to the wives of the gods, 12, 75 sq., 75 n., 256 n.,

258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatī, Idā, and Bhārati, 26, 186 n.; 42, 512; Tvashtri, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahmakārin's garment, 29, 277 sq.; 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347; oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, Dhishanās, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423.

Godhāvarī, n. of a river, 10 (ii), 184.

Gods.

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legend of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gāna religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (Yazatas, Yazdān) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (Kwei-shān).
- (o) False g. in Islām.

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Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 252-5; 29, 120-2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like Kumāra, who formerly were men, 2, 40, 40 n., 263 n.; the eight Lokapālas or guardians of the world, Indra, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefold (of the three Gunas), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the Ganas, the lord of the g., the goddess of

learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321; 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; Agnishvātas, the manes of the g., 25, 111 sq.; Vaimānika g. produced by goodness, 25, 494, 495 n.; g. and demigods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., Vasus, Rudras, and Ādityas, 26, 350; 46, 42 sq.; thirty-three g. (8 Vasus, 11 Rudras, 12 Ādityas, 2 Heaven and Earth), and Pragāpati, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the Nakshatras with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq.; their number, 34, 200; all g. comprised in the Vasus, Rudras, Ādityas, Viśvedevas, and Maruts, 34, 202 n.; among the pañ-āganāb, 34, 262; the devasū or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

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The Devas worshipped breath as Bhûti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Śrâddhas should be performed, 7, 266; obtained their divinity by living as Brahmanârin, 8, 178; the devotee creates for himself even the divinity of the g., 7, 150; created, 8, 377; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the *ukishva*, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 167.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-binding g., 12, 267 sq.; are immortal, imperishable, 12, 200, 295, 443; 28, 388; 43, 148; 44, 174; how they became immortal, 44, 110 sq., 113; 26, 147 sq., 146; 41, 157; 43, 220, 236, 336 sq.; 44, 3, 28; are the rays of the sun, 12, 328; 26, 254; are truly true, 14, 277, 319;

are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 32, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 43, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (*amrita*), 29, 294; the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 35, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 370 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 34, 93; may be called light and so on, because they represent light and so on, 38, 383; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vâyu, the eater, and his food, viz. Agni, Âditya, Kandrâmas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 101; 12, 66 sq., 176; 19, 151; 41, 1; 41, 22, 508 sq.; sacred food for the g. is *amrita* (*amrita*), 12, 40 sq.; 26, 191; the moon is *Soma*, the food of the g., 12, 170, 181, 362, 380; 26, 431; 41, 6, 981, 34; the sacrificer their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 43, 368 sq., 370; *the g. in battle do not eat nor do they drink, by a great gift of that amrita they are made full*, 38, 111; 48, 559.

(b) ANOOPS OF G. (INDIA).

B. J., the quarter of the g., 1, 176; 12, 63, 422; 26, 1; 44, 418; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 13; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129; 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109; 26, 260; 43, 97, 103, 109, 113; 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and Rishis reached their high station, 11, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 184, 185; by the metres the g. attained heaven, 26, 230, 328; 41, 136, 172; paths between heaven and earth, trodden by the g., 29, 117; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamāna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(c) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brāhmanas are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 242; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 314; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us'; but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyāsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, Rishis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed fathers, 42, 126; all the g. follow the Brahmacārin (the sun); 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brāhmaṇa descended from a Rishi represents all g., 44, 195 sq.; followed the laws of Rīta, 46, 54, 64.

(f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vāyu, Āditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the Āsvamedha the g. restored

the eye of Pragâpati, 44, 328; the horse of the Āsvamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.; -- Indra is above the other g., 1, 151, 307; 8, 83; Agni, Vāyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun hurn, Indra, and Vāyu, and Death run away, 15, 21; Agni, Indra, and Sūrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370; -- Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotri, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g., to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; see also Agni (c, g); -- the three g., Brahman, Vishnu, and Siva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kāla, 7, 79; Lakshmi in g., 7, 299; even those who worship other g. with faith, worship only Kṛishna, 8, 84; 43, 411; Kṛishna the source of g. and sages, 8, 86; do not understand Kṛishna, 8, 86 sq.; all g. seen within Kṛishna, 8, 92-4; are desiring to see the divine form of Kṛishna, 8, 99; Vishnu is the ruler of g., demons, and Nāgas, &c., 8, 347; of all g., Dānavas, Bhūtas, &c., Īśvara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiraṇyagarbha, Vishṇu, Nârâyan, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 38, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trîta, the scapegoat of the g., 42, 521-3; Agni, Vâyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17; Ahavanîya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Aśvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g., natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rishis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the *ritam* from darkness and sin, 42, 15; sootheries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 48, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 48, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 48, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vaiśvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snâtaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Śrâddhas begin and end with *âśis* in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306, part of the hand called 'Tirtha sacred to the g.', 7, 198, 14, 25, 166, 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrifice, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brâhmanas, 11, 180, he who enters the vow before sacrifice, approaches the g., 12, 6, the offerings announced or pointed out to the g., 12, 17, 32; 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81, sit round the altar, 12, 86; the Baihis, or the Prastâra, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (1), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 163 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brâhmanas, and g., 14, 323; Ka purifies by a certain rite Sahasrâksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82, 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is unmolated for them, 26, 203; food given to Brâhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashvakâ, 29, 102; adoration to g., Rshis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Visve Devâs, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpana, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq., ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brâhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brâhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmanas, 42, 175-9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 48, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prāṇīya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the *Mahāvratā* yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Arjamedha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8 12; the Aryan clans long for the g., 46, 100. *See also* Debits (the three), Idols, and Sacrifices (e).

(f) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 48, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 251; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Śiva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 58 q.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāṇa* identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the *Atman*, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xciv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 33, 111; 48, 588 sq.; g. worship *Prāṇa*, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq.; 11, 142; 18,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq., 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4; 49 (i), 7; Indra, Brahma Sahâmpati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakâyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmâ had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162-5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brâhmana is he who has risen above all bondage both to men and to g., 10 (i),

93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Mâras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vâsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tâvatimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Inda, the husband of Sugâ, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Âlakamandâ, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brâhmanas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248-50; 49 (i), 180; the higher g. are opapâtika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikâya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 18, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to Brihaspati, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if *Isvara* be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of *Pātaliputra* protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise *Nirvāṇa*, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akanishṭhas* and *Ābhāsvaras* in the *Brahma-world*, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50; *Nāgasena* is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

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(k) G. IN GAINA RELIGION.

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(1) ANGELS AND ARCHANGELS IN ZORASTRIANISM.

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(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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(c) FALSE G. IN ISLĀM.

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create anything, 6, 252; 9, 64, 83, 161; if there were other g., they would rebel against God, 9, 5; themselves have recourse to God, 9, 7, 7 n.; deny their worshippers on judgement day, 9, 32; cannot defend the idolators against God, 9, 49; are helpless and cannot help, 9, 153, 167; are punished in hell, as well as the idolators, 9, 169; worship of false g., in order to be brought nearer to God, 9, 182; desert their worshippers on the last day, 9, 204. *See also* Ginns.

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Gôkara (or Gôkerânô, or Gôkerenô), *see* Haoma, and Trees.

Gôkhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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47, 161. *See also* Metals, Money, and Theft.

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Goliath (*Gālūt*), story of David and, 6, 39.

Gômêz, Zd. and Phl. t.t. 'bull's urine,' as a means of purification. *See under* Bull.

Gomviga, 'bovine antelope,' 44, 298, 299 n., 338, 338 n., 382, 388.

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- Hāu Mū**, about the rites of mourning, 27, 152.
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Heaven (Sky, Heavenly world).

(a) H. (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H. (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H. (Asmān, Garōdmān) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

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(b) H. AND RULERS IN CHINA.

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(d) H. OR SVARGA WORLD IN INDIA.

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(e) H. (DYAUS) AS A DEITY IN INDIA.

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(f) H. AND EARTH IN INDIA.

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(g) H. (ĀSMÂN, GARÔDMÂN) IN ZOROASTRIANISM.

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(a) H. in Indian religions.

(b) H. in Zoroastrianism.

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(a) H. IN INDIAN RELIGIONS.

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Indra (Pali Inda, or Sakra, Pali Sakka, or Maghavan, or Purandara).

(a) Names and epithets of I.

(b) Qualities, attributes, family, worlds of I.

(c) Myths, deeds of I.

(d) I. and Agni.

(e) I. and other gods.

(f) I. and the Demons.

(g) Worship of I.

(h) I. in mysticism and philosophy.

(i) I. (Sakra, Sakka) in Buddhism and Jainism.

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Maghavan, a name of I., 1, 137-40, 150; 8, 219, 347; 10 (i), 10; 12, xi, xi n., xix; 44, 443; Vairuntba, or the person in the air, 1, 303; 15, 101; called Purandara, or the fortress-destroyer, 8, 219, 347; 4b, 48, 117; thousand-eyed, 10 (ii), 58; 42, 476; 45, 48, 288; 49 (i), 5, 21; his mystic name is Arguna, 12, 285; 41, 99; of a hundredfold powers, 12, 416; 42, 95; his horses, I. Harivat, lord of the bay steeds, 19, 141; 26, 87, 200 sq., 202, 20

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(b) QUALITIES, ATTRIBUTES, FAMILY, WORLDS OF I.

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(f) I. AND THE DEMONS.

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51, 68, 71, 73 sq., 101 sq., 119, 128, 133 sq., 138 sq., 141, 191, 199 sq.; transcendental k. possessed by beings in a Buddha country, 49 (ii), 12 sq., 21, 49; highest perfect k. is neither a thing nor a no-thing, 49 (ii), 118. *See also* Avadhī, Brahman (b), Dahara-vidyā, Kevala, Kīṣṭa, Meditation, Sacred Books, Sambodhi, Sciences, Self (a), Udgītha-vidyā, Vaisvānaravidyā, Vedā (c, d), and Wisdom.

(d) CHARACTERISTICS OF K.

K. is the cause of everything, is the Self, is Brahman, 1, 245 sq.; 48, 63; is enveloped by desire, 8, 57; is enveloped by ignorance, 8, 65; is better than continuous meditation, 8, 100 sq.; is the highest thing, 8, 312; he who understands the qualities, enjoys them, but is not attached to them, 8, 327 sq.; is the characteristic of renunciation, 8, 349; speech is k., 15, 153; is a modification of the Self, and therefore one with it, 22, 50, 50 n.; a blind mind is worse than a blind eye, an ill-informed worse than an ill-tempered man, 24, 56; of k. no one knows a superfluity, of learning and skill one cannot be deprived, 24, 80; no matter shall be undertaken without having advice from the wise and relations, 24, 349 sq.; goodness has the form of k., darkness of ignorance, 25, 490 sq.; 34, 46, 48 sq.; the power of wisdom, of Śruti and Smṛiti, 29, 149; he who consists of k. is not the individual soul, but Brahman, 34, xxxviii, 233-6; defined, 34, 6; 48, 699; is not an activity, 34, 35 sq.; the individual soul consists of k., 34, 134; discarded by Tāoism as the cause of the decay of the Tāo, and of all evils, 39, 28-30, 49, 61 sq., 80-2, 90 sq., 108 sq., 123, 152, 198, 198 n., 288 sq., 293, 296 sq., 299; 40, 57-60, 63 sq., 73, 79, 224 sq., 285 sq., 294; the faculty of k. and the placidity blended together in the Tāoist, 39, 368 sq.; in the state of Perfect Unity men might be possessed of k., but they had no occasion for its use, 39, 369 sq.; what men know is not so much as what they do not know,

39, 377; the pursuer of the Tão, a child who has no k., 40, 32, 35; *to know to stop where they cannot arrive by means of k. is the highest attainment*, 40, 83; is in not knowing, 40, 268, 291, 293; the nature of the Tão, and the use of k., 40, 275 9; all k. is of the Real, 48, 119-24; is different from mere cognitions of sense, 48, 692.

(c) RESULTS OF K.

No evil clings to him who possesses true k., 1, 67; 7, 96 sq.; 36, 370; the goal of emancipation or immortality (union with Brahman, with Vishnu) reached by k., 1, 106 sq., 107 sq. n.; 7, 291; 8, 59-63, 103, 106 sq., 109, 154, 164 sq., 391 sq.; 10 (ii), 206 sq.; 11, 14, 14 n.; 14, 137 sq.; 15, 96, 273, 301; 25, 501, 501 n., 502 n., 503 sq., 508; 34, lxxx sq., 229, 281, 283, 291; 38, 101, 232, 235-8, 285-330, 369-78, 400, 419; 45, 152, 417 sq.; 48, 100; the effect of true k. compared with the ordeal of the heated iron, 1, 108 sq., 108 n.; is the throne of Brahman, 1, 277; k. as an object of contract, 4, 45 sq., 45 n.; to make the ignorant learned, one of the greatest concerns of men, 5, 394 sq.; sins destroyed by k., 8, 62, 65; 48, 722-4; fire of k. burns up all action, 8, 62, 279, 279 n.; 38, 237; the excellent sword of k. with which the tree of worldly life is cut, 8, 63, 313, 371; with the brilliant lamp of k. Krishna destroys the darkness of ignorance in his devotee, 8, 87; both piety and sin destroyed by k., 8, 158; 48, 724; those who have eyes of k. see the soul going and coming, 8, 239; pure, highest k. is the wealth (given as sacrificial fee) at the allegorical sacrifice of the sense-organs, 8, 261; he who understands the qualities of darkness and passion gets rid of all dark and passionate qualities, 8, 323, 325; he who knows the names of Prakṛiti is released from all qualities, 8, 331; rewards of possessing k. of transcendent things, 8, 333; *there is no end for k. Therefore one whose self is tranquil, whose senses are subjugated, who is devoid of . . . egoism, is released from*

all sins by pure k., 8, 355; is the highest happiness, 8, 378, 380; when the sage has departed, there is no k., as there is no duality, 15, 112 sq., 184 sq.; 34, 280 sq.; even by k. and wisdom one cannot contend with destiny, 24, 54; purifies the intellect, 25, 187 sq.; property acquired by learning, 25, 374, 374 n.; a man dying in the possession of true k., shakes off his good and evil deeds, 34, lxx; 38, 119, 225-30, 294 sq., 357 sq.; even beings who have reached true k. may retain a body for the discharge of certain offices, 34, lxxii; 38, 235-8; the weapon of a Bhikkhu, 36, 328 sq.; true k. is not purposeless, 38, 64; alone effects the purpose of man, 38, 285, 290-306; mere k. cannot effect the purpose of man, 38, 288 sq.; its fruit does not manifest itself at a later time only as the fruits of actions do, 38, 294; it is impossible for any one who has not reached true k., to refrain from all actions, 38, 399; through true k. the expanse of names and forms which Nescience superimposes on Brahman is dissolved, 38, 401; rewards for esoteric k. of sacrificial rites or ternus, 44, 5, 7, 11, 14, 21, 23, 26, 28, 35, 38-45, 48, 50, 56, 66-8, 82-7, 112, 117, 130, 140, 144, 155-7, 159, 165, 170, 177, 182, 236, 239, 246, 249, 251, 253, 264, 271 sq., 335, 337, 370, 403, 406, 443, 455, 507-10; a king presents gifts of cows to the most learned in sacred k., 44, 113, 115; heretical belief in the inefficiency of k., 45, 83, 83 n.; wrong k. the root of all pain, 48, 9; through the power of k., the subtle body persists, even when the works have passed away, 48, 650; *whatever he does with k., with faith, with the Upanishads, that is more vigorous*, 48, 682-4, 688 sq., 691.

Ko, earl of, punished by Thang, 3, 88, 88 n.

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Kodanāvattthu, Buddha at, 13, 267.

Kodhiya, disciple of Mahāgiri, 22, 290.

Koka, his father King Sona, 44, 400.

- Kokālika**, or Kokāliya, a follower of Devadatta, 10 (ii), 118-21; 20, 251, 258 sq.
- Kokāliyasutta**, t. c., 10 (ii), 118-24.
- Kōkharēḷ**, Av. Kabvaredha, son of Aśmū and Mānūśak, 47, 143, 143 n.
- Kolañña**, see Samana-Kolañña.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Koḷivisa**, see Sona K.
- Koliyas**, of Rānagāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhakkā**, see Givaka K.
- Kondañña** (Aññāta-K.), Buddha's first convert, 11, 153-5, 155 n.; 13, 97-9.
- Kong-mang-tsiang**, translator of the Kung-pen-K'i-King, 19, xxiv.
- Konika**, see Kūnika.
- Korah** (Qarūn), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (ii), 48; Buddha's family in the country of K., 10 (ii), 68; the beautiful city of the K., Sāvattī, 10 (ii), 184, 186; Buddha journeying through K., 10 (ii), 74; 11, 167; K. and Videha, 12, 104 n., 106; kings of Kāśi and K. celebrate the death of Mahāvīra, 22, 266; generosity of the K. king, 36, 148. See also Videha.
- Kosambī**, n. of a great town, 10 (ii), 188; 11, 99, 247; 17, 285-308, 370-6; 20, 233-6.
- Kosaviḅāna**, Sk., the knowledge of the chest (name of Khānd. Up. 3, 15), 1, 49 n.
- Kosha**, the, a priestly race, 43, 392.
- Koshthavat**, one of the princes of mountains, 8, 346.
- Kotigāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Kotika**, other name of Susthita, 22, 288.
- Koḷivarshiyā Sākhā**, of the Godāsa (Gaṇa, 22, 288).
- Kotthita** (Mahā K.), a principal Thera, 17, 317, 359.
- Ko Yūan** (or Hsüan), a worker of miracles, 40, 248; supposed author of the *K'ing K'ang King*, 40, 248 sq., 254.
- Kraṣṭar**, Phl., t. t., 'noxious creature,' 5, lxiii. See also Animals (b).
- Kraṣṭra-men**, and Daēvas, 31, 260, 260 n.
- Kraivya**, the Pāñḍāla king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a Pragāpati, 15, xlvii; 25, 14.
- Kratusthālā**, a nymph, 43, 105.
- Krauñṭikīputrau**, n. of teachers, 15, 226.
- Krikṣhṛa**, see Penances.
- Kriṣṇa**, a Kaurava, 8, 38.
- Kriśānu**, a guardian of Soma, 12, 183 n.; 26, 72; the footless archer, aimed at Gāyatrī, 26, 78 n.; 42, 401.
- Kriśāsva**, or King Luī-ma, reborn in heaven, 19, 234, 234 n.
- Kriśhṇa**, son of Devakī, instructed by Ghora Āngirasa, 1, 52, 52 n.; son of Vasudeva, 1, 52 n.; Vishnu is K., 7, 296; 34, cxxvi; dialogue between K. and his friend Arguna, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called Hrishīkera, hero in the Kurukshetra battle, 8, 38 sq.; destroyer of Madhu, 8, 40, 42, 231; the Deity, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the Yogin's devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq.; worship

of K. the highest devotion, 8, 73, 75, 83-6, 129; few know him truly, 8, 73; his lower nature divided eightfold, 8, 73 sq.; is Om in all the Vedas, 8, 74; producer, upholder, and destroyer of the universe, 8, 74; having assumed a human body, disregarded by deluded people, 8, 76, 76 n., 82 sq.; what other gods give is really given by K., 8, 76; knows everything, but him nobody knows, 8, 76; those who know K. with the Adhibhūta, Adhidaiva, and Adhiyagñā know him at the time of death, 8, 77, 78 n.; he who remembers K. at the moment of death comes into his essence, 8, 76; pervades all this world, 8, 82 sq., 87 sq., 94-8; brings forth again and again all entities by the power of nature, 8, 82 sq.; is the father of this universe, the mother, the creator, 8, 83, 97; the source, seed, cause of all things, 8, 83 sq., 87, 90 sq.; is both immortality and death, 8, 84; is that which is and that which is not, 8, 84; he who knows K. is freed from sin, 8, 86; the eternal being, divine, the first god, the unborn, 8, 86 sq., 94, 96; his powers and emanations, 8, 86-91; to those who worship him he gives knowledge, 8, 87; is the supreme Brahman, the supreme goal, the holiest of the holy, 8, 87, 110, 110 n.; 48, 525; alone knows his self by his self, 8, 87; is the beginning and the middle and the end of all beings, 8, 88, 90; is Time, and Death, 8, 90, 95 sq.; shows himself in his divine form to Arguna, 8, 92-9; with faces in all directions, 8, 93, 93 n.; without end or middle or beginning, 8, 93 sq.; the inexhaustible protector of piety, 8, 94; sun and moon his eyes, 8, 94; is that which is and that which is not, 8, 96; is the great grandsire, 8, 97; is indefinable, 8, 97, 97 n.; worshipped by Arguna, 8, 97 sq.; assumes his (ordinary) four-handed form, 8, 98, 98 n.; is the Kshetragnā in all Kshetras, 8, 102, 310; unswerving devotion to K. included in knowledge, 8, 103; he who knows Brahman is fit for assimilation with K., 8, 104, 107, 109; K. the father, the

great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedāntas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n.; as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devaki to that of Rohini, 22, xxxi n.; history of K. in Gāina legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukāntika Vimānas are eightfold, 22, 195; Mount Girnār connected with the legend of K., 45, 115 n.; called Vishvaksena, 45, 290 n.; K. and the cowherds' wives, 49 (1), 38 n. *See also* Hari, Kanhā (Māra), Kesava, Mādhava, Vāsudeva, and Vishnu.

Krishna, *see* Durgaya K.

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Krishnasakha Kula, of the Kārana Gana, 22, 292.

Krita age, *see* Ages of the world (a).

Kritāṅgaya, worshipped at the Tarpana, 80, 244.

Kritavīrya, Arguna, a descendant of, 8, 293.

Krivi, the ancient name of the Pañcālas, 7, xv sq.; 12, xli sq.; 32, 402, 407; 44, 397 sq.

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Kshāntivādin, the Rishi, Buddha born as, 49 (ii), 128.

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Kshatriyas, the warriors (caste): the K. sage Pravāhana Gaivali, and his teaching which 'belonged in all

the worlds to the Kshatra class alone, 1, 78; the Gāndharva form of marriage legitimate for K., 7, 108; the highest duties of K., 8, 43 n., 46 sq.; 25, 238; 45, 37-40; well-read K., 8, 209, 255; degraded K. tribes, 8, 222; procreated by Brāhmanas on K. women, 8, 295, 295 n.; destroyed by Rāma, 8, 295 sq., 300; among men the K. are the rulers, 8, 345; the Nakshatra Kītrā advantageous for K., 12, 288; keep the Sabhya or hall fire, 12, 302 n.; Gaiṇa monks or nuns should not accept food in the houses of K., 22, 97; 45, 71; a bow laid on the funeral pile of a dead K., 20, 239; the K. is the best in the world of those who observe the rules of exogamous marriage, 35, 229 n.; have secret formulas handed down in a family, 35, 265; Atharva-veda and the K., 42, xxv sq.; the K.'s sacrifices, 44, xvii; this earth is the K.'s world, 44, 133; for the rule of this world the K. is consecrated, 44, 249; a K. is the consecrator of a K., 44, 253 sq.; born victorious, 44, 295. *See also* Brāhmaṇa (e), Caste, King, and Rāganyas.

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Kshetra, Sk., t.t., what it is, and its relation to the Kshetragna, 8, 102-6, 310, 351, 372.

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Kshetragna, Sk., philosophical t.t.: relation between Kshetra and K., 8, 102-6; instructed or directed by the K., 8, 284, 284 n., 288, 293; is the sun in the forest Brahman, 8, 287, 387; a symbol of the Brahman, 8, 308, 308 n.; identical with Kṛishna, 8, 310, 393 n.; 48, 101; destruction of the K., i.e. identification of individual self with universal self, 8, 310, 310 n.; 48, 101; the Purusha is called K., and the K. perceives all the operations of the qualities, 8, 351; is devoid of qualities and eternal, not to be comprehended by any symbols, 8, 350 sq.;

only the K. attains to the truth, 8, 351; he who understands piety and has his sins destroyed, &c., enters into the K., is the K., the Supreme Lord, 8, 351 sq.; unity of K. and nature, 8, 374, 377-9; knowledge of the K. forms part of all real k., 8, 379; the understanding is called K., 8, 386; senses, mind, and understanding are always joined to the K., 8, 386; he who abandons everything as fruitless is the K., 8, 390; one of the terms for soul, 25, 485 sq. and n.; 34, 122; 38, 83; 48, 63, 88 sq.

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- Kūṣākarmaṇ**, t.t., touse ceremony, *see* Child (b).
- Ku-fa-lan**, *see* Gobharana.
- Kū Hsi**, philosopher, on Confucius and the Shih King, 3, 280, 296-8; on Taoism, 39, 23, 54, 56, 89; 40, 263, 272; on Phang, 39, 167 n.
- Kū Hsin**, studied the subject of Life, 40, 16.
- Kuhū**, offering to, 25, 90; 41, 54 n.; 43, 264, 264 n.
- Kuh-yan-king**, t.w., 10 (i), lii.
- Ku-i**, *see* Gopi.
- Kū Kā**, a sage accompanying Hwang-Ti, 40, 96.
- Kula**, Sk., t.t., 'family,' Gana and Sākhā, 22, 288 n.
- Kūla Bhāgavittī**, pupil of Maanuka Paṅgya, 15, 214.
- Kulani**, mother of Sambhūta, when born as Brahmadatta, 45, 57.
- Kūla Śīlani**, t.c., 11, 189-91.
- Kūlavagga**, t.c., 10 (ii), 37-66.
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- Kū-liang**, lost and recovered his strength, 39, 256.
- Kūlikā-upanishad**, quoted, 48, 363 sq., 777.
- Kūlla-Panthaka**, the Elder, saying of, 36, 284.
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- Kūlla-Subhaddā**, exalts the Buddhist monk, 36, 308 sq., 316; story of K. and the naked ascetics, 36, 308 sq. n.
- Kūlla-vagga**, account of Buddha's death in it, and in the Mahāparinibbāna-sutta, 11, xi-xv; date of it, 11, xiii; part of the Vinaya Pitaka, 13, x, xviii, xx, xxviii, xxx; account of councils in K., 13, xxli; translated, 17, 328-439; *Vol.* 20.
- Kullūka**, his commentary on the Manu-smṛiti, 25, cxxxi sq., cxxxvi sq., and *passim*.
- Kumālana**, and Dharmaprahāda, 2, 98, 98 sq. n.
- Kumāra**, god, was formerly a man, 2, 263 n.; demon K. converted by Buddha, 19, 214; n. of a demon harassing infants, 29, 296; a form of Agni or Rudra, 41, 160; the war-god, 42, 325 sq.
- Kumāra Ātreya**, author of Vedic hymns, 46, 367.
- Kumārāgīva**, translated the 'Sermons of Arvaghosha,' 19, xxx, xxxiv sq.; Chinese translation of the Saddharma-puṇḍarīka, by K., 21, xx sq., xxiii sq., xl-xlii; on a passage of Lāo-ze, 39, 76, 90; translated the smaller Sukhāvatī-vyūha, 49 (ii), vi sq.; translated the Vaggrakbedikā into Chinese, 49 (ii), xlii.
- Kumārāhārīta**, n. of a teacher, 15, 119, 187, 216.
- Kumāra-Kassapa**, his ordination, 13, 229; the eloquent Thera, 35, 275, 275 n.
- Kumāra-Kāryapa**, n. of a Bhikshu, 49 (ii), 2.
- Kumārila**, philosopher, his date, 8, 31 sq.; quoted by Medhātithi, 25, cxxi sq.; knew our Manu-smṛiti, 25, 613.
- Kumbhāṇḍas**, Virūdhaka surrounded by myriads of koris of, 21, 373.
- Kumbhin**, n. of a demon harassing infants, 29, 296; 30, 211.
- Kumbhīnasi**, an evil demon, 42, liv.
- Kummāra**, n. of a village where Mahāvīra meditated on the Self, 22, 200.
- Kunālā**, the river Erāvati near it is very narrow, 22, 297.
- Kunāru**, the handless, smitten by Indra, 43, 275.
- Kunda**, a fiend, who is drunken without drinking, 4, 223; 23, 334.
- Kūnda**, or Mahākūnda, the smith, asks Buddha how many kinds of Samayas there are in the world, 10 (ii), 15; serves Buddha with a meal of boar's flesh, his last repast, 11, 70-3, 83 sq.; 19, 285 sq., 285 n., 365-71; 35, 242 sq.; attends Buddha during his last hours, 11, 82 sq.;

- questions Buddha about schisms, 17, 317; one of the principal Thera Bhikkhus, 17, 359; 49 (ii), 2; one of the five hundred Arhats who are to become future Buddhas, 21, 198.
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- Kundadana**, a Sâkya, converted by Buddha, 19, 226.
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- Māh-vindād**, copied the Dinkard, 37, xxxiv-xxxvi, xxxviii.
- Māhya**, the monthly festivals, worshipped as deities, 31, 198, 205, 210 sq., 216, 220, 224, 368, 379.
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- Maidhyāiryā**, worshipped, 31, 198, 205, 210, 216, 220, 225, 335, 338, 368, 370, 372.
- Maidhyō-māh**, the Spitāma, a follower of the law of Ahura, 31, 186.
- Maidhyō-maungha**, first disciple of Zarathustra, 23, 203; his son Ashastu, 23, 209; the younger, 23, 219.
- Maidhyō-shema**, worshipped, 31,

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- Mai/ōk-māh**, Zoroaster relates the incidents of his birth to, 37, 226 sq.; disciple of Zoroaster, 37, 230; praise of M., 37, 298.
- Maighika Kula**, of the *Veṣavārika Gana*, 22, 291.
- Mainyō-i Kharā**, refers to next-of-kin marriage, 18, 398 sq. *See also* *Ḍinā-i Muṇōg-i Khiraḍ*.
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- Maitra**, converted by Buddha, 49 (i), 190; his daughter *Gopikā*, 49 (i), 198.
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- Maitrāyana - brāhmaṇa - upaniṣhad**, *see* *Maitrāyaṇiya-upaniṣhad*.
- Maitrāyaṇiputra**, *see* *Pūrṇa M.*
- Maitrāyaṇiya-saṃhitā**, quoted, 38, 427; gives the mantras of the *Aśva-medha*, 44, xvi.
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- Maitreya-upaniṣhad**, t.w., 15, xlv-xlv.
- Maitreyī**, wife of *Yāgyavalkya*, taught by her husband, 15, 108-13, 181-5; 31, 274 sqq.; 48, 387, 395 sq. *See also* *Sulabhi M.*
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- Maitriya**, told by Buddha to turn the wheel of the law, 49 (i), 173 sq., 173 n.
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- Malkōs**, the deluging rain of, 18, 109, 109 n.; 24, 59, 59 n.; will arise, 24, 268.
- Māllakis**, instituted an illumination on the death of *Mahāvira*, 22, 266.
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(A) Law of m.

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Maruts.

- (a) Names, epithets, attributes, appearance of the M.
- (b) Their horses (deer) and chariots.
- (c) Deeds of M., M. myths.
- (d) M. and other gods.
- (e) Worship of M., and their relation to men.

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- (a) M. the Heavenly Body.
- (b) New and Full M.
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- (d) World of M.

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- (a) In Brāhmanism.
- (b) In Buddhism and Gaiṇa Religion.
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
- (e) In Islām.

See also Good Works, Righteousness, Sin, and Virtue.

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turtle of the Eastern Sea, 39, 388 sq.; *gnat* and Udumbara tree, 8, 374, 379; the *hen* and her chickens, 11, 233, 233 n.; the hen and the egg—an endless series, 35, 80; hens without a cock, 39, 263, 263 n.; Milinda compares himself to a *lion* put in a golden cage, 35, 135; simile of lion, 36, 338-40; a keeper of *monkeys* proposes to give them in the morning three and in the evening four measures: they are angry; he gives them in the morning four and in the evening three: they are satisfied, 39, 185; the monkey dressed up as a duke, 39, 354; the monkey happy among the branches of high trees, but distressed among picky trees and thorns, 40, 36 sq.; a starved ox might be tied up, an excited ox will escape (the ordinary man, and the Arahât), 36, 76 sq.; how the clever cook of King Wân-hui cuts up an ox, 39, 130, 198-200; *pigs* sucking at their dead mother, 39, 230; *rams* butting together, 35, 92 sq.; the ram fed with rice to be killed: so the ignorant man sins and enjoys pleasures, to gain hell, 45, 27 sq.; the *snail* with two horns on which are the kingdoms called Provocation and Stupidity, 40, 119 sq.; worldly pleasures abandoned—as a *snake* casts off the slough, 10 (ii), 1-3; 45, 66, 98, 253; the man whom a poisonous snake approaches even for the sake of curing him, is yet afraid of it—so beings in hell are afraid of death, 35, 212; the man who kills a serpent by destroying an anthill, 35, 234 sq.; the effect of snake poison removed by a snake charmer (comp. premature death), 36, 168 sq.; as the snake gathers dust (both on and in its body): so the fool accumulates sins by acts and thoughts, 45, 21; the *spider's* house, 9, 121; the spider with its thread (everything coming from the Self), 15, 105; the Sannyâsin draws in his senses, as a *tortoise* his limbs, 8, 342, 366; the purblind tortoise and the attainment of the condition of a human being, 35, 291 sq.;—the *kravei* desires to be like the *millipede*, the millipede like the *serpent*, the

serpent like the wind, 39, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 39, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums, 40, 26; why *foxes* and *leopards* are killed, 40, 29. *See also* Animals (4).

(d) THE KING IN P. AND SIMILES.

Parable of the king who rewards his warriors, bestowing at last his crown jewel on the most deserving—just as Buddha rewards those who struggle for him, keeping the crown jewel (omniscience) for the last, 21, xxx, 274–80; the king, his treasurer, and his confidential adviser—to illustrate mindfulness, 35, 59 sq.; the whole army with the king as its chief—meditation the summit of all good qualities, 35, 60 sq.; the king and his servant, 35, 76, 93; 36, 53 sq.; the king's treasurer, 35, 94; the king who tells his sons they might abandon parts of the empire, in order to test them, 35, 203; the criminal sent for by the king to be released is yet in fear of the king—so beings in hell are afraid of death, 35, 212; the low man who were to gain a kingdom would soon be deprived of it (unworthy members of the Order return to the lower state), 36, 69 sq., 262 sq.; a low man becoming king cannot bear the dignity (layman becoming an Arhat dies), 36, 97 sq.; a king raises a tax and thereout bestows a gift (comp. Vessantara's gift causing sorrow), 36, 117 sq.; the bliss of sovereignty and the previous sufferings in war (comp. the bliss of Nirvāṇa and the previous pain incurred by the quest of Nirvāṇa), 36, 183 sq.; he who, being worthy, takes the vows, compared to a king, 36, 265 sq.; a prince who wants to escape is helped by his servant threatening him with a switch, 40, 321; the king who lost his kingdom by eating a mango fruit: worldly pleasures and divine life, 45, 28 sq.; the king's son in the golden dungeon, 49 (ii), 63 sq.

(e) PLANTS (AND TREES) IN P. AND SIMILES.

Life like the plants that spring up and perish, 9, 19; the minds of men compared with the movements of a giant *bambū*, 35, 155–8; a *jasmine* bush is not disgraced by the fallen-off flowers (Buddha's religion not by backsliders), 36, 73; water fallen on a *lotus* flows away, 8, 289, 374, 379; 36, 70; the beings of this world compared to the different lotuses in a pond, 18, 88; the lotus flower produced in mud and water, but does not resemble the mud or water, 35, 117; the world a lotus-pool, the people lotuses, 45, 335–8, 355; as the soft fibres are extracted from the *Mūṅga grass*, so is the devotee's self extracted from the body, 8, 249; *sandal wood* is not disgraced by a portion of it being rotten (Buddha's religion not by backsliders), 36, 74; a good word like a good *tree* whose root is firm and whose branches are in the sky: a bad word like a felled tree, 6, 241; worldly life represented as a great tree, which is eternal, and the seed of which is the Brahman, 8, 313, 370 sq.; the Creator compared to an orchard-owner, 24, 134–6; worshippers of Buddha compared with trees, 35, 151; a tree may be in full fruit, yet the fruits cannot be enjoyed until they have fallen (Buddha is omniscient, yet reflects), 35, 161 sq.; the trunk of a mighty tree is not shaken, though the branches may wave (the body, but not the mind of an Arhat suffers), 36, 77; a fruit from a high tree fetched by means of Iddhi (Arhatship attained at once), 36, 93 sq.; of the large calabash, the salve, and the large Ailantus tree, showing that nothing is really useless, 39, 128, 172–5; the *Vanishing Root* which makes men invisible (the magic power of love), 35, 281.

(f) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

The *acrobat* first clears the ground before he shows his tricks—so is good conduct the basis of all good

tall tree and the low shrub, and their shadows, 85, 127 sq.; an owl, when a phoenix went passing overhead, looked up to it and gave an angry scream, 89, 391; how a certain ruler tries to treat a bird like a man with feasts and music, 40, 8 sq., 26; a mantis pounces on a cicada, a large bird takes its opportunity to secure them both, Kwang-ze might have shot the bird, but lets it alone, 40, 39-41; men abandoning worldly pleasures compared to birds, 45, 67 sq.; the life of monks like the life of pigeons, 45, 91 sq.; the crane produced from an egg, and the egg produced from a crane: the same with desire and delusion, 45, 185; birds of prey carrying off young birds: so unprincipled men will seduce a novice, 45, 324; a man taking a cripple on his cart, does a meritorious act, though he puts the *bullocks* to pain (causing sorrow by making gifts), 86, 116 sq.; the behaviour of bad bullocks put before a car compared to the behaviour of bad pupils, 45, 149-52; Buddha persuaded by the p. of the seed and of the *calf* to forgive Sâriputta and Moggallâna, 85, 301 sq.; the mis-believers shall not enter into Paradise until a *camel* shall pass into a needle's eye, 6, 142; the city guard and the *cat*, 11, 14; story of the hunchback catching *cicadas* on the point of a rod, 40, 14 sq. and n.; heretics compared to *deer* who dread safe places, but are not afraid of traps, 45, 240 sq.; the boy who, finding the Black *Dragon* asleep, takes a pearl from under his chin, 40, 211; young *elephants* who imitate the old ones, Devadatta emulating Buddha, 20, 260 sq.; see also *Elephants*; story of the goby *fish* who wanted a pint of water and is promised a stream when it will be too late, 40, 133; story of the scion of Zân who caught the huge fish, after fishing for a whole year in the Eastern Sea, 40, 133 sq.; men abandoning worldly pleasures—as the fish Rohita breaks through a weak net, as the herons fly through the air, 45, 66; the *frog* of the dilapidated well, bragging before the

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Pragāpati.

(a) P. a supreme God and creator; the *Pragāpati*.

(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher.

(e) P. in philosophy and mysticism.

(a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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(b) OTHER MYTHOLOGICAL CONCEPTIONS OF P.

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- Pranava**, t.t., the drawing out of the syllable *Om*, *see* *Om*.
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- Prāṇasamvāda**, Sk., the quarrel of the senses, 1, 72 n.; 34, lxx. *See also* Prāṇas (c).
- Prāṇata Kalpa**, the tenth world of the gods, 22, 271.
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- Prāṇīta**, *see* Water (b).
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- Pratāpavat**, the 2nd *Tathāgata*, 49 (ii), 6.
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- Pratibimbavāda**, Sk., t.t., the doctrine that the soul is a reflection of the Self in the buddhi, 34, lviii, xcvi sq.
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Mâra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhāradvāja on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 13, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 31, 80, 83; truth better than a thousand horse-s., 33, 93; a son is better than a hundred s., 33, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brāhmanahood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sqq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 38, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (brahmacarya), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prānas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . ahimsā the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Ais or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sqq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 33, 298;

Dhamma-yûpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmi resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this. . . . Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief'* 8, 53; place of Agni, Indra, and Visve Devās, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragāpati performed by the ascetic, 25, 203; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq.; 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vāta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared*, 43, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 3 -3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Narāśansa mixes the s. with honey three times a day, 46, 153; Tanūnapāt invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 351; Arvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitṛs, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (1), 166.

(f) THE SACRIFICER AT S. IN INDIA.

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7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 37; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Sūdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxlii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the Virve Devās, with the gods, 43, 124, 202, 270; never-ending circle; sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas, came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihāsa-purāṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmaṅgīra gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virāṅ, of Gāyatrī, nature, 44, 153 sq.; Aprī hymns and the s., 46, 8 sq., 153 sq., 179 sq., 198 sq., 236 sq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285; —s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 48, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakāṇḍa*, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmi-upanishad, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 48, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragāpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dīkshā, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prāṇa and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; *primaeva* s. of Purusha or Pragāpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragāpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rīta (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirvṛti like a Pākayagñas, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairavadeva ceremony, burnt-oblations and Bahi-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Śūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmatārīn must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kāmyeshās or s. for the fulfilment of a special wish, 12, 97 sq., 113, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 111-20, 124-9, 177 sq., 267, 356 sq.; 14ā connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upakarama, Utsarga, Anupravakāniya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairavadeva ceremony, 15, 31; Sthāñjīka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashvaka festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vol.* 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāna and Mārgaśrīsha or Āgrahāyanī rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Ārvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudra to cure cattle diseases, 29, 258 sq.; Vratya-stoma s., whereby a patitasavitrika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavastu ceremony, 29, 391 sq.; 30, 37; daily and monthly s., 30, xxvii; for one who cannot pay a debt, 30, 113; Sthālpāka to Indrāni, 30, 114; at the Samāvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Īśānabali and offerings to Kshetrapati, 30, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 30, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Grāhamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275; 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 293 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vairvānari Ishni, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (b); agricultural s., *see* Agriculture (c).

(i) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

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- Sāgarabuddhidhārin**, i.e. *Sāgaravaradhara*buddhivikrīḍitābhigñā, q.v.
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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
- Sag-dīd**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (*c*).
- Sages**, *see* Holy persons, Muni, *Rishis*.
- Sagga**, Pali for Sk. *Svarga*, *see* Heaven (*d*).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or *Sahā*, *see* Saha-world.
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- Sahāmpati**, and *Agni sahaspati*, 21, 5 n.
- Saharaksha**, a messenger for the *Asuras*, 12, 110 sq.; 26, 115.
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- Sāhm**, *see* *Sām*.
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- Saillāli**, n. of a teacher, 44, 393.
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- Sāka**, the Nirgrantha, converted by Buddha, 19, 244.
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- Sākalya**, meditation taught by, 1, 248 sq.; Sthavira S., 1, 257, 265; dialogue between Yāgñavalkya and Vidagdha (the shrewd) S., on the gods and the one God, 15, 139-49; 44, 115-17; Vidagdha S. says that the heart is Brahman, 15, 157 sq.; worshipped at the Tarpava, 29, 123, 141, 220.
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- Sākamedhān**, t.t., third seasonal sacrifice, *see* Sacrifice (j).
- Sākapiṇḍi**, worshipped at the Tarpava, 29, 123.
- Sakas**, mentioned in Manu-smṛiti, 25, cxiv sq., cxiv n., cxvii; degraded Kṣatriyas, 25, 412.
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- Sākāyana**, saint, dialogue between him and Brāhadratha, 15, xlvii, 287 sqq., 326-9.
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- Sākhas**, t.t., 'branches' (of Veda), i. e. Vedic Schools, *see* Veda (g).
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- Sakuntalā**, Apsaras, conceived Bharata, 44, 399.
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- Sālagrām**, the sacred stone in which Hari is contemplated, 34, 114, 126, 178.
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45, 43; as merchants go over the sea, so the monks will cross the flood of S., 45, 271, 311; those who injure living beings will wander about in the beginningless and endless wilderness of the fourfold S., 45, 387; opposed to final release, 48, 71; Yoga, the remedy of S., 48, 89; *from Brahmā down to a blade of grass, all living beings that dwell within this world are in the power of the S. due to works*, 48, 90; *the S. state consists in the possession of name and form, which is due to connexion with non-sentient matter, such connexion springing from good and evil works*, 48, 298. *See also* Life, and Transmigration.

Samskāra, Sk., Brāhmanical t.t., purificatory rite or ceremony, forty sacraments by which members of the three higher castes are sanctified, 2, 215-17; 8, 358, 358 n., 361; 25, 32-42, 32 n., 56; 34, 33, 227; 38, 120 n., 286, 286 n., 287 n., 347 n.; he who is sanctified by the S. but destitute of moral qualities will not reach heaven, 2, 218; prescribed for Śūdras, 2, 232 sq. n.; Śūdra shall not receive S., 14, 25 sq.; 25, 429; 34, 227; to be performed with the sacred domestic fire, 14, 236, 236 sq. n.; for women without sacred texts, 25, 330, 330 n.; peace of sacred fire at S., 29, 20; oblations made before the performance of S., 29, 164; auspicious time for S., 29, 164; allowed for certain mixed castes, 33, 187, 187 n.; performed by one of undivided brothers, 33, 198 sq.; *see also* Sacrifice (b); —Annaprāṇa, 2, 139; Godāna, 2, 187; the S. for a few-born child to be performed for an outcast when readmitted, 14, 78, 78 n.; Pumsavana and similar S. performed for males, 14, 105 sq. n., 106. *See also* Child (b), and Initiation.

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Samudda-datta, a follower of Devadatta, 20, 251.

Samudra, father of Aśva, 44, 302.

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Samvarta, though not following the duties of Āramas, became a great Yogin, 38, 315; 48, 704.

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Samyaksambodhi of Buddhism, and knowledge of the Self in the Upanishads, 15, lii.

Samyamana, *see* Hell (a).

Samyu Bārhaspatya, invented the sam-yos formula, 12, 255 sq., 255 n.

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Sanaka, a mighty being dwelling in this world, 48, 90.

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- Sānavāsi**, see Sambhūta S.
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- Sanda**, and Marka, two Asura-Rakshas, 26, 279-84; demon harassing infants, 29, 296; 30, 211.
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- Sāndilya-vidyā**, t.t., meditation of Sāndilya on Brahman, 1, 48 n.; 34, lxvii, lxxv, cxiv, 91; 38, 187, 214, 216 sq., 219, 233, 266; in the Agni-rahasya and in the Brihad-āranyaka, 48, 641 sq.
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- Sāngamana**, see Anasnat S.
- Saṅgaya**, charioteer, relates to Dhritarāshtra the events of the battle of Kurukshetra, 8, 3, 37-43, 92, 96, 98, 130, 136.
- Saṅgaya Belaṭṭhiputta**, n. of a teacher, 10 (ii), xii, 86 sq.; son of the Belaṭṭhi slave-girl, 11, 106; 35, 8; Sāriputta and Moggallāna as followers of S., 13, 144, 148 sq.; 250 followers of the ascetic S. converted by Buddha, 13, 148-51; an Arhat possessed of Iddhi, 20, 79; his doctrine of Agnosticism, 45, xxvi sq., xxix.
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- Saṅghapālita** of the Gautama gotra, a Śhāvira, 22, 294, 294 n.
- Saṅgharakkhita Sāmanera**, when attaining to Arhatship, shook the palace of the king of the gods with his big toe, 11, 46 n.
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- Saṅgikā-putta**, a young Brahman, son of the Saṅgika woman, 20, 125 sqq.
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- San ī-shāng**, minister of Wān, 3, 208.
- Saṅkalpa**, Sk. t.t., will, conception, &c., 1, 112 n.; meditation on S. or Will as Brahman, 1, 112 sq., 113 n.
- Saṅkappa**, Pali t.t. (= Sk. saṅkalpa), aims or aspirations, 11, 144 sq.
- Saṅkara**, god: Krishna is S. among the Rudras, 8, 88; offering to S., 29, 203; n. of Rudra, 29, 256; author of a version of Manu's code, 33, xii; a form of Vishnu, 48, 93.
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Sāṅkhasataka, at the head of 159,000 lay votaries, 22, 267.

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- Saṅkoṣa**, t.t., contraction or non-manifestation of intelligence, 34, xxix.
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- Sannyāsin** or *parivrāṣ*, the religious mendicant, 1, 35 n.; the same as the Buddhist *Bhikkhu*, 15, li sq. *See also* Ascetic, and Holy persons.
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- Sānti**, n. of a *Tīrthakara*, 22, 280; 45, 85 sq., 85 n.
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- Santushita**, a guardian of the worlds, 35, 37.
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- Saoka**, Genius of the good eye, with cycles of love, 4, 221, 221 n., 237 sq.; 23, 4, 4 sq. n., 13, 30, 35, 37, 42, 48; present at the ordeal, 23, 170.
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Self (Ātman).

- (a) Knowledge of S.
- (b) Highest S. or Brahman, and individual s. or Soul.
- (c) Individual s.
- (d) The Highest S.

(a) KNOWLEDGE OF S.

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(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

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vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhāna and of the ss., and the pradhāna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individual s. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Pragāpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakṛiti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378; ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.

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311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 88, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 84, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 84, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (i), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (i), 45 sq., 87; created by Prajāpati, 12, 296; *the knowing s. is not born and dies not*, 15, 10; 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prāṇas), 15, 163, 179; compared to the fire by the two

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(d) THE HIGHEST S.

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(c) INDIVIDUAL S.

Breath, speech, and mind require the support of the living s. (gīvātman) before they can act, 1, xxxiv; the person in the eye is the s., 1, 67, 135; 34, 124, 129 sq.; the Sat enters into the elements with the living s., 1, 94 sq.; pervaded by the living s., the tree lives, 1, 103; *this body indeed withers and dies when the living s. has left it, the living s. dies not*, 1, 103, 103 n., 140 sq.; 8, 252; without the instrument of the mind, the s. cannot act or enjoy, 1, 112 n.; the ether within the heart is the s., free from sin, free from old age, from death and grief, &c., 1, 127; 38, 247-9; inner s., of the size of a thumb, abides or is hidden in the (cave of the) heart, 1, 129; 8, 192, 333; 15, 11, 163, 277, 340; 25, 41, 41 n.; 38, 38 sq., 45, 175; 48, 604 sq.; is a bank and boundary, so that these worlds may not be confounded, 1, 130; 15, 179, 340; viewed as the reflexion in the water, 1, 136-8; wanders about in dreams, 1, 138 sq.; 15, 163, 165; 38, 49 sq., 56; in deep sleep, 1, 140; 38, 141-7; 48, 205 sq.; pleasures of the s. when free of the body, 1, 140, 141 n.; relation of s. to the body, 1, 141 n.; 48, 136-8; sees the pleasures of the Brahma-world through his divine eye, i.e. the mind, 1, 142; he who knows, let me smell this, let me say this, let me hear this, let me think this, is the s., the senses are only instruments, 1, 142; the living s. is as large as heaven and earth, 1, 185; gradual development of the thinking s. in living beings, 1, 222 sq.; three dwelling-places of the s. in man, 1, 242; Prāṇa is the s. of praṇā (the self-conscious s.), 1, 299 sq.; the one s., though never stirring, is swifter than thought; it stirs and it stirs not; it is far, and near; both inside and outside of all this, 1,

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aravis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of *rīta* (good works), 15, 295; pure s. and elemental s. (*Bhūtātma*), 15, 295-9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117-44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268-72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like *āditya*, &c., convey the idea of certain divine ss., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move

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Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq.; 312; 15, 111 sq.; 184 sq.; 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarāg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S.*, 1, 129 sq.; 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293; 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n.; the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses. Only by the mind (used) as a lamp is the great S. perceived. He has hands and feet on all sides; he has eyes, heads, and faces on all sides; he has ears on all sides; he stands pervading everything in the world*, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakṛiti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brāhmaṇas and Kṣatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq.; 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings*, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prāṇa), 15, 128 sq.;

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Senāpati, Buddha visits the village of, 19, xxvii.

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Soul.

- (a) Views of different sects and schools about the nature, size, &c., of the s.
- (b) S. and body.
- (c) Mythological aspect of s., its fate after death, worship of s.
- (d) Effects of good and evil works on the s.; the released s.

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- (a) Guru or t. of the Veda in Brāhmanism.
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(c) In Zoroastrianism.
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(a) GURU OR T. OF THE VEDA IN BRĀHMANISM.

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- Vardhamānaka**, one of the celestial regions, 22, 190.
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M. and V. invoked, 12, 91; 29, 43, 97, 231 sq., 267; 30, 52, 56, 92; 32, 441; 42, 37, 102, 122, 153, 211; 44, 385; 46, 110, 115, 127, 237, 309; *Idā* produced by them, 12, 217 n.; meet *Idā*, 12, 218, 218 n., 224; grant rain, 12, 241; 32, 115; 42, 172, 436; principal sons of Aditi, 12, 356; 32, 242, 244, 246, 248; prayers to Mitra, Aryaman, and V., 12, 356; new moon offerings to M. and V., 12, 375, 378-81; the waxing and the waning moon, 12, 380; *Vasishtha*, their son, 14, xii, 140; 38, 235; are out-breathing and in-breathing, 26, 39, 144, 213; 41, 30, 122; 43, 270; 44, 181; that which is of M. is not of V., 26, 57; *Sûrya* or Sun, the eye of M. and V., 26, 83, 343; the *Vasatvari* water not to be taken for them, 26, 225; Soma libations to M. and V., 26, 266 n., 269-72, 278, 296 sq.; are intelligence and will, 26, 260 sq.; are priesthood and nobility, 26, 270 sq.; V., Mitra, Agni, 26, 285 sq.; curds offered to them, 26, 315 sq., 316 n.; 41, 105, 108 n.; 44, 268 sq.; deities of a *Ritu-graha*, 26, 320 n.; Agni, M.-V., Indra, win in the race of the gods, 26, 327 n.; offering of a barren cow for M. and V., 28, 387-9; 42, 176; 44, 411; deities of the *Maitravaruna* priest, 26, 436; *Idā*, their mother, 29, 296; M. and V. compared with Ahura and Mithra, 31, 199 n.; called *vrishanau*, 32, 146; mount their golden chariot, see Aditi and Diti, 32, 243; sons of Daksha, 32, 248; allied with Aditi, 32, 263; the Maruts protect them, 32, 273, 278; Aryans, i. e. Aryaman, M. and V., 32, 326, 330; invoked with the Maruts, 32, 375, 386, 419, 423; the *Mitravaruna*-eyed gods in the North, 41, 49; that which is hewn by the axe, churned, and cooked by fire belongs to V., that which is broken off by itself, self-produced, and cooked by steam, to Mitra, 41, 67 sq.; to V. belong plants grown in ploughed ground, to Mitra the *Nāmba* plants, 41, 71; anointed

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- Vassā**, V. rules, *see* Monks, and Rainy season.
- Vassakāra**, n. of a Brāhman, prime-minister of Magadha, 11, 2-5; Sunidha and V., the ministers of Magadha, who build Pāṭaliputta, 11, 18-21; 17, 101 sqq.
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- (b) The three Vedas.
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- (d) Prerogatives of those who know or study the V.
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- Vesko**, progeny, slain by Keresāsp, 37, 198, 198 n.
- Vessa** or **Vessika**, Pali for Vairya caste, 10 (ii), x. *See* *Vairya*.
- Vessāmitta**, n. of a *Rishi*, 11, 172.
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- Vetaraṇī**, *see* *Vaitaraṇī*.
- Vet'hadipa**, n.pl., a Dāgaba at, 11, 132, 135.
- Vēvan**, among the preparers of the renovation of the universe, 18, 78, 78 n.
- Vibhu**, the hall of Brahman, 1, 276, 277.
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- Vidyākara**, a Brahman converted by Buddha, 49 (i), 191.
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- Vigara** ('age-less'), river in the world of Brahman, 1, 275-7; 34, lxxxi n.
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- Vigñānatman**, t.t., cognitional self or soul, 34, 70, 120, 124, 174, 329.
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- Vikṭravīrya**, grandson of Samtanu, 49 (i), 138 n.
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- of the Nāga-king Sāgara appears as a Buddha, 21, 253 sq.
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- Vimaladattā**, wife of King Subhavyūha, converted with all the other women of the harem, became afterwards a Bodhisattva, 21, 419-30.
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- Vindhya**, one of the princes of mountains, 8, 346.
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- Vinirbhoga**, n. of an aeon, 21, 354.
- Vinītā**, n.pl., Rishabha entered the state of houselessness in, 22, 283.
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- Vipaśīt**, invoked at birth ceremonies, 30, 55.
- Vipassī**, a saint, afflicted with disease, 36, 10.
- Vipasyin**, the first of the seven Tathāgatas, 21, 193.
- Vipimītak**, 'the paederast,' one of the seven heinous sinners, 18, 218, 218 n.
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- (a) The element w.
- (b) Sacredness of w.
- (c) The Ws. deified, goddesses.

(a) THE ELEMENT W.

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Wife, Wives.

- (a) In Indian religions and popular views.
- (b) In Indian law and custom.
- (c) In Zoroastrianism.
- (d) In China.
- (e) In Islām.

(a) IN INDIAN RELIGIONS AND POPULAR VIEWS.

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Woman, Women.

- (a) Social and legal position of w. in India.
- (b) W. in Brāhmanism.
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- (d) W. in Gāina religion.
- (e) W. in Zoroastrianism.
- (f) W. in China.
- (g) W. in Islām.

See also Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

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(c) W. IN BUDDHISM.

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before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khugguttarā remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the veraglio viewing a royal procession, 49 (i), 28-30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryāgāra, 'Frauenzimmer,' 49 (ii), 64 n. See also Bhikkhunis.

(d) W. IN GAINA RELIGION.

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veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. See *Isa* Gaina monks and nuns, and Gaina nuns.

(e) W. IN ZOROASTRIANISM.

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(f) W. IN CHINA.

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Works, or Actions.

(a) Good, useful, holy w.

(b) Knowledge or devotion, and w. Results of w., retribution.

(a) GOOD, USEFUL, HOLY W.

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World, worlds.

- (a) Views about this w. (cosmology) and worldly existence.
- (b) Origin, dissolution, and renovation of the w.
- (c) Two, three, and more worlds.

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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ADDENDA AND CORRIGENDA

- Page 18, col. 1, l. 20, read '*see (i)*' for '*see (1)*'
 „ 32, „ 2, l. 15 from below, read '*Ātai*' for '*Atai*'
 „ 121, „ 1, l. 29 sq., read '*see Holy persons. See also Castes*' . . .
 „ 122, „ 2, l. 5 from below, insert '26, 452, 452 n.;' before '44, 79'..
 „ 135, „ 2, l. 11, after 'three' insert '*Morality (b)*'
 „ 138, „ 1, l. 9, read '7, 135' for '17, 135'
 „ 170, „ 2, l. 27, read 'befools' for 'be fools'
 „ 202, „ 1, l. 10, read '*(n)*' for '*(u)*'
 „ 202, „ 1, l. 11, read '*(n)*' for '*(u)*'
 „ 216, „ 2, l. 25 from below, read '*Frêdûn*' for '*Frêdûn*'
 „ 233, „ 1, l. 6, read '*Śākha*' for '*Sākha*'
 „ 249, „ 2, l. 25, read '*Ātman*' for '*Atman*'
 „ 258, „ 2, l. 16, read '*Sacrifice (i)*' for '*Sacrifices (i)*'
 „ 262, „ 1, l. 7, read '*Īlāṅgava*' for '*Ilāṅgava*'
 „ 268, „ 1, l. 16 from below, put *comma* instead of *semicolon* after
 319 sq.
 „ 283, „ 2, after l. 12 insert '*Hui or Liang, King, contemporary of*
Kwang-tze, 40, 311'
 „ 285, „ 2, l. 5 from below, read '*Ī*' for '*1*'
 „ 297, „ 2, l. 22, read '*Ingratitude, penance for, 7, 177; those who*
have' . . .
 „ 305, „ 1, l. 9, read '*Vistâpa*' for '*Vistâpa*'
 „ 318, „ 2, l. 5 from below, add '*See 32c-kāo*'
 „ 342, „ 1, l. 14, read '*Lī-khu*' for '*Līkhū*'
 „ 383, „ 1, l. 19 from below, after '*See also*' insert '*Bhikkhus (b),*
Gaina monks, Gaina religion, Gaimas, and'
 „ 392, „ 1, l. 29, add '*See also Nôdar*'
 „ 399, „ 2, l. 13, read '*see Bhikkhus (c)*' for '*see Samgha*'
 „ 400, „ 1, l. 20, add '*See also Naotara, Vistâpa, and Vistauru*'
 „ 408, „ 2, l. 5, read '*Paṇitabhūmi*' for '*Pañitabhūmi*'
 „ 413, „ 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
 „ 442, „ 1, l. 2 from below, read '172-4, 482 sq.' for '172-1; 482 sq.'
 „ 515, „ 1, l. 8, read 'inner' for 'sinner'
 „ 536, „ 2, l. 9, read '*Vasativarī*' for '*Vasativarī*'
 „ 600, „ 1, l. 19, read '*Uspânu*' for '*Uspânu*'
 „ 634, „ 1, l. 31, after '*Abstinence*' insert '*Ascetics, Brahma-kârîu,*
and after 'Fasting' insert 'Gaina monks,
Gaimas, Har, Hermits'

The references to Volumes 9, 4, 10 are to the editions of 1897, 1895, and 1881: other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.

